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CIVIL AIR PATROL
SENIOR MEMBER TRAINING PROGRAM
SPECIALTY TRACK STUDY GUIDE

CHAPLAINS HELPING CHAPLAINS

FOREWORD

The Civil Air Patrol (CAP) Chaplain Service is composed of professional persons who are properly educated, trained, and endorsed. This course represents the second level of CAP chaplain professional education. The first level focused on chaplains functioning at the squadron level. This course moves the chaplain towards supervisory responsibilities. All chaplains must complete *Chaplains Helping Chaplains* prior to appointment to a wing, region, or National level chaplain office. The author assumes chaplains taking this course have at least 3 years experience working as a squadron chaplain. While this may not be true in every case, experienced chaplains will be better able to make use of the didactic material in this volume.

Chaplains studying this guide should consider CAP publications referenced in the various sections are essential additional study material. While any CAP senior member may study this course, only CAP chaplains and moral leadership officers (MLOs) will be awarded credit for completion of the course. Completion requires that the student send the completed **open book test** at the end of this guide to the wing chaplain for evaluation. Since this is an open book test, applicants must score at least 90 percent to receive credit. The test may be taken as often as necessary to pass.

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PREFACE

In the years since the previous edition of this course was published, the world has experienced revolutionary change on a scale seldom seen in recorded history. The West won the "Cold War." The Berlin Wall fell and the Soviet Union dissolved into the Commonwealth of Independent States. Through the miracle of satellite hookups, Desert Storm became the most televised war in history. Americans watched real-time television in awe as laser-guided munitions devastated Iraqi fortifications before their very eyes. They also watched in horror as the space shuttle "Challenger" exploded within seconds of liftoff. When the National Staff Chaplain's office published the previous edition, personal computers were just beginning to be a part of American offices. Today, many people have notebook computers with many times the power of those "ancient" desk tops, but at a size that fits easily inside a briefcase. Global Positioning System (GPS) receivers, once the sole property of the military, appeared and rapidly swept into use for hunters, pilots, and even drivers of a few models of luxury automobiles.

Those who would lead others in this time of dizzying change cannot rely on the same old way of doing things. A new day demands new leadership styles. This course is written specifically to meet that need. Chaplains are already leaders by virtue of being clergy persons. However, leadership in a military-style organization like CAP requires some very different skills than being pastor of a local congregation. *Chaplains Helping Chaplains* concentrates on those unique skills. Unlike its predecessor, this edition does not go into the specific functions of a wing or region chaplain. Instead, this edition is designed to mirror as closely as possible the curriculum of the intermediate level USAF Chaplain Service Institute curriculum. Upon successful completion of this edition, student chaplains will be able to:

- Understand the procedures for getting chaplains included in the wing's emergency response plans.
- Explain the steps that "due process" requires in taking corrective actions towards another chaplain.
- State, in their own words, the steps for developing a financial plan for chaplain ministry.
- List some of the USAF resources that CAP chaplains may call upon to support the CAP Chaplain Service.
- Apply the principles of administrative counseling as they relate to discipline problems among fellow chaplains.
- Apply their knowledge of the CAP Chaplain Service to assist junior chaplains' progress in CAP rank and in the CAP Chaplain Service training track.
- Analyze, in cooperation with other CAP chaplains, unit needs to produce a continuous improvement plan for the ministry processes required by that unit.
- Synthesize the skills of planning and team building with the principles of professional ethics and pluralistic ministry to produce effective chaplain programs beyond the local squadron level.

Those who complete this ambitious undertaking will be very justified in feeling self-satisfied.

CHAPTER 1 CAP CHAPLAIN SERVICE SUPERVISION

This chapter deals with the philosophy of chaplain service supervision. It details the basis for intermediate-level chaplain service supervision. Later chapters in this volume expand the philosophy and provide concrete examples of applying the philosophy.

1-1. Uniqueness of the Chaplaincy. By Department of Defense (DoD) directive, all of us come to the chaplaincy as clergy of our respective denominations. While there are numerous variations on the theme, for most of us that means that we spend some time as the pastor/priest/rabbi of a particular congregation. We are an organizational leader. In some of our traditions, we enjoy real power in that setting. In all of our traditions, we work in the denominational setting for which our denominations have prepared us. For the most part, we are comfortable with this arrangement.

The chaplaincy is a very different institution, however, and very little in our civilian ministry prepares us for its unique challenges. First of all, as chaplains we function as part of a team. This is often difficult for CAP chaplains to visualize, since they may be the only CAP chaplain in an entire county or even several counties. We are part of a team nevertheless.

All CAP chaplains belong to a staff, be that unit, group, wing, region, or National. Chaplains are very much part of the commanders' team, and as such they are expected to function as the commanders' experts in matters of religion, ethics, and quality of life concerns. This is our seventh core process.¹ One of the early lessons for new chaplains, then, deals with functioning as part of a team, a staff.

Chaplains are also part of the chaplain service team. Though chaplain service relationships are primarily for coordination,² chaplains support and encourage one another in several ways. For example, during a disaster, chaplains come together under the direction of a senior chaplain to provide coordinated ministry for multiple needs. Wing chaplains may, and indeed should, call on more experienced

chaplains to mentor junior chaplains and moral leadership officers (MLOs). Supervisor chaplains are responsible for the education of squadron chaplains. (Having a wing chaplain grade this end of course exam is an example. Having wing and region chaplains prepare and present Region Chaplain Service Staff Colleges is another.) For better or worse, what one does affects all. Since few clergy experience staff relationships in their civilian ministry, this is important learning, indeed.

Another uniqueness of chaplaincy is that chaplains function outside normal denominational lines. This does not mean we cease to represent our denominations. The Code of Ethics for Chaplains of the Civil Air Patrol requires that we "hold in trust the traditions and practices of my religious body" while at the same time chaplains "function in a pluralistic environment...to provide for ministry to all Civil Air Patrol personnel...."³ It is this tension that creates the necessity for being endorsed by the same national religious officials who endorse chaplains for the Armed Forces chaplaincy. CAP chaplains, like their military counterparts, function as part of a religiously based team.

A final uniqueness of the chaplaincy is that we function without any formal authority (except in chaplain service channels). In military terms, chaplains carry rank without command. The chaplains' authority as a team member is moral authority. In other words, chaplains trade in the currency of good will and relationships established with other team members, rather than the positional authority enjoyed by the commander or other line officers. For some clergy, this is the most difficult part of the chaplaincy to accept. Accustomed to being the leader in their religious setting, they sometimes

find frustrating their fellow CAP members' unwillingness to do what they want.

Chaplain service leadership, then, takes all of these unique aspects into account in forging leadership style properly suited to this setting.

1-2. Pluralism. "Freedom of Religion is a constitutional right of US citizens. The CAP provides opportunities for CAP members to exercise this right by providing chaplain service personnel and allocating required resources."⁴ In other words, chaplains exist to guard the freedom of religion guaranteed CAP members and all US citizens in the First Amendment. Chaplains come from a multitude of religious traditions and submit to the endorsement process to assure the "no-establishment" clause. At the same time, they actively seek to protect the religious faith of others--even the right to have no religious faith--in support of the "free exercise" clause. This sets a critical demand for CAP chaplain supervisors.⁵

Chaplain supervisors must embody mutual respect.⁶ While this is true for chaplains at all levels of responsibility, it is critical for supervisors. Supervisors set a personal example of working cooperatively and respectfully with others with whom they may have serious theological disagreements. At the same time, they set a personal example of staying true to their own traditions. By their lives they prove that "cooperation without compromise" is not only possible, but is an effective way to do ministry. The Code of Ethics for CAP Chaplains requires that chaplain supervisors "respect the practices and beliefs of each chaplain I supervise. . . ."⁷ This balancing act, already mentioned several times in this document, is absolutely crucial to effective functioning as a chaplain. It cannot be learned from a book or a video. It can only be learned by following personal example.

1-3. Leadership/Followership. Military leadership has always held that to be a leader, one must first be a follower. This is the primary justification for the time-in-grade requirements for officer promotions in the military and, by

extension, in CAP. Followership is the foundation on which leadership is built. "Followership" can be defined as the dedication of one's self to the mission of the unit, and the active, loyal support of the unit commander. Followership is the starting point for every leader since, in our American society, every leader is actually a follower. Unless we know how to accept the direction of those over us, we cannot command the respect of those who will follow us. For that reason, chaplains who want to be truly great leaders must learn to be truly good followers.

Having mastered that art, chaplain leaders can then start learning about the principles of true leadership. There are, of course, many theories of leadership. One key concept common to them all is that leadership is very different from management. As they say in the military, "You manage things. You lead people." The motto of the Army Infantry School embodies the core of leadership: "Follow me!" The leader is one who inspires others to follow. "They who thinketh that they leadeth and hath no one following them, are only taking a walk."⁸ John Maxwell, former pastor and nationally known leadership expert, spells out **five levels of leadership**.⁹ These apply very well to the CAP Chaplain Service.

1-3-1. Position. People follow because they have to. This is the entry level for all leaders; we start here every time we move to a new position. At this level, the leaders' ability to influence is limited to their job descriptions. There is no "safety net" of good will, and leaders can be effective at this level for only a very brief period. We rise or fall on the basis of our title and how well we do what we are "supposed" to do. If we fall, we will quickly be looking for a new job.

1-3-2. Permission. People follow because they want to. At this level, leaders are able to capitalize on relationships. People will follow leaders beyond the leaders' job description because they have enough experience with the leaders' performance to trust where the leaders are taking them. This level is the foundation for all

else that is to follow. Chaplain leaders who operate at this level care about people. They work very hard at making every situation "win-win." Because of this, there is some reservoir of good will. However, it can be quickly used up. Leaders who "camp out" here grow only to this level and find themselves to be short-term successes.

1-3-3. Production. People follow because of what leaders have done for the organization. These leaders have established a track record of success. People follow not so much for what the leader can do for them personally, but for what they believe the leader can and will do for the entire organization. Leaders at this level fix problems with seeming ease because of the momentum of good will. This happens when needs are met and goals are realized. Chaplain leaders at this level cease being simply "good persons" that people like and trust, and start inspiring true loyalty and followership in others. One key indicator of this level is the high morale among the leaders' followers. Chaplain leaders who function at this level will enjoy a considerable safety net of good will. They understand change, and how concepts like timing and leverage can make system changes much easier. They develop accountability for results--and they start with themselves. Chaplain leaders who "camp out" here will enjoy considerable success. With more effort, they could enjoy even more at the next level.

1-3-4. People Development. People follow at this level for what leaders have done for them. Followers recognize that they are growing personally. They now assume positions of leadership themselves. The organization as a whole is growing, and it is growing primarily because it has moved from one leader to many leaders. At this level, the leaders' effectiveness is multiplied many times because the original leader is actually leading other leaders. Leaders who reach this level realize that people are their most valuable asset. As a result, they establish mentoring others as a priority of time and effort. At the same time, they concentrate their efforts on those who

prove they have the potential to become leaders (Dr. Maxwell says "the top 20 percent of your people"). The people development leader influences the 80 percent by influencing the 20 percent. Chaplain leaders who "camp out" here are truly blessed. They surround themselves with other winners and producers who, far from being "yes men," have the central integrity to make sure the organization succeeds. Surrounded with so many positive resources, chaplain leaders would have to work very hard to fail.

1-3-5. Personhood. People follow because of who you are and what you represent. Dr. Maxwell contends that very few leaders ever reach this level, and those who do "are bigger than life." At this level, the leader's "safety net" is almost limitless because of many years of proven performance with the organization and with people.

There are two primary lessons from Dr. Maxwell's formulation that intermediate-level chaplain leaders should not miss. First, position alone accomplishes very little. Simply gaining a new job description or putting on a higher rank merely grants one the opportunity to start trying to effect change. Unless change happens, growth will not happen, and unless growth happens, people will not follow very long or very far. Second, leaders must earn their way to each of Dr. Maxwell's levels. This takes time. Leaders should never be in a hurry to move on to new fields. Each move means starting all over. Real leaders pour their souls into the mission they are given, taking the time necessary to build relationships and people.

1-4. Team Building. Most chaplains in CAP and in the military report that they enjoy unit level ministry. At the same time, most chaplains report that they do not enjoy administrative work or feel comfortable with it.¹⁰ To devote time to team building, rather than to "hands on" ministry, requires a real paradigm shift. A "paradigm" is a mental picture we use to organize information and guide our decisions and, therefore, our actions. Supervisory chaplains must learn to shift

their paradigm of ministry from direct interaction with people to interaction with those who will interact with people. Team building, then, is not something apart from ministry. For the chaplain supervisor, team building is ministry. It is ministering to the ministers.

To build a team, leaders must begin by plainly communicating their vision for the team. People cannot work towards a goal if they have no clear understanding of what the goal is or why it is important. This really does not happen until leaders and their followers have reached the production level. Until then, leaders must do more with consistent excellence so that the followers will be able to hear and believe the vision. Second, leaders must empower the team members. Each person comes to the team with certain talents and abilities. Some of these are native, while others have been cultivated over time. To empower people means taking the time to understand what these individual differences are, and using that understanding to help the individuals see how their contributions are essential to the team. Sometimes this is as simple as giving a job and then getting out of the way so the team members can do it. Other times, this

may require some deliberate nurture. Third, leaders must demand accountability. All of our religious traditions hold that humans are somehow finally accountable to God for their actions in this life. We share a common belief that unless we are ultimately accountable for our actions, our actions are meaningless. When we hold team members accountable for their assigned tasks, whether they are as trivial as sending in a routine report on time, or significant as responding in a timely manner to a crisis, we are actually helping our team members find meaning in the effort they invest.

1-5. Summary. Chaplain service supervision is grounded in a fundamental respect for one's colleagues. It is established on a mutual commitment to a common ministry, despite our differences. Chaplain supervisors take the first steps in shifting their paradigms of ministry from "doer" to "equipper," "enabler," "facilitator," or some similar image. Team building with one's fellow chaplains, then, becomes fundamental to one's success as a supervisor. Like all leadership, this takes time. The ones who are wise enough to invest the time properly will certainly enjoy the fruits of well-deserved success.

CHAPTER 2 CAP CHAPLAIN SERVICE CAREER TRACK

This chapter provides CAP Chaplain Service supervisors with the information they need to help junior chaplains and MLOs in their career progression. We do not normally think of "career progression" in volunteer organizations. However, the CAP Chaplain Service demands such high levels of commitment and standards of excellence that the term is totally appropriate.

2-1. Career Progression. All chaplains must progress through their chaplain careers via the CAP Chaplain Training Track. This course is the second of three parts of that track. In addition, chaplains are encouraged to complete the CAP senior member training track in any of a number of staff (i.e., non-command) specialties. This course focuses only on the CAP Chaplain

Training Track. Readers who desire more information about the normal senior member track should consult CAP Manual 50-17, *CAP Senior Member Training Program*.

MLOs are also part of the CAP Chaplain Service. MLOs are encouraged to do the 221 Chaplain Series, especially CAPP 221, *The CAP Chaplain*. This will give every MLO a thorough understanding of the CAP Chaplain Service. CAPP 221-A, *Chaplains Helping Chaplains*, and CAPP 221-B, *Senior Chaplain Leadership*, are also beneficial for each MLO to complete, but they are not required. MLOs will eventually have a Training Track designed to address their unique training and relationship to CAP chaplains.

2-1-1. The CAP Chaplain Training Track.

Because of the advanced education required for appointment as CAP chaplains, two changes from the senior training track occur as soon as applicants are appointed as CAP chaplains by the National Staff Chaplain. First, they are appointed either as captains (if a graduate of an approved seminary) or first lieutenants (if accepted by the equivalency board in lieu of an approved graduate degree).¹¹ Second, because of the required civilian pastoral experience, they immediately earn the technician specialty rating (Level II).¹²

To progress beyond the rank of initial appointment, chaplains must complete CAPP 221. Chaplains taking this course send the completed test sheets to their wing chaplains for grading. Upon successful completion, chaplains receive a certificate from their wing chaplains. Wing chaplains also send a CAP Form 11, *CAP Senior Program Director's Report Form*, to the office of the National Staff Chaplain verifying completion.

When chaplains successfully completed CAPP 221 and meet the required time in grade, commanders can nominate them for promotion. The procedure for chaplains is the same as for other CAP members.

During Chaplain Level III training, chaplains take this course, CAPP 221-A, *Chaplains Helping Chaplains*. After successfully passing this course, chaplains are eligible to serve as group and wing chaplains.

Chaplain Level III training also requires chaplains to complete two Chaplain Service Regional Staff Colleges (CSRSC) in 5 years.¹³ This fulfills the requirements for Level III training. No promotions are associated with completion of Chaplain Levels III or IV. However, having completed all of chaplains' Level III requirements, chaplains are now eligible for the Senior specialty rating and a Bronze Star on their Leadership Award.

To complete Chaplain Level IV training, chaplains must serve on the staff of a wing or region chaplain staff college. Chaplains must also complete the third and final course, CAPP 221-B, *Senior Chaplain Leadership*. Upon meeting these requirements, chaplains are eligible for the Master specialty rating and a Silver Star on their Leadership Award.

2-1-2. Levels of Supervisory Responsibility.

By definition, chaplain intermediate supervision primarily refers to wing and group levels. It can include squadron levels when more than one chaplain and/or MLO serve the same squadron. Intermediate level supervisors are responsible to those over them for not only their own actions, but also the actions of those who report to them. Wing chaplains are responsible for all the squadron chaplains within their wings. For example, at the wing level and above, CAP chaplains have less "hands-on ministry" and more "administrative" ministry. (The reader should note that administration and ministry come from the same root: "to serve.") Senior level chaplains at the region and National levels are responsible primarily for establishing chaplain service policy and monitoring its execution. CAPP 221-B develops this concept in greater depth.

2-2. Responsibilities of Supervisory Chaplains.

As with squadrons, group and wing commanders determine chaplains' specific job descriptions. The following areas, however, certainly ought to be included in every chaplain supervisors' job description, at least to some degree.

2-2-1. Encourage and Advise New CAP Chaplains.

Group and wing chaplains are in unique positions to encourage and advise new squadron chaplains. Remember what it was like when you first became a chaplain. Being part of a unit associated with the military is different from the pastorate. Wearing the uniform, military protocol--things you take for granted now--were new and confusing. Just as confusing as your chaplain's role in the squadron.

Wing chaplains can serve as "big brothers/big sisters" to new chaplains. While personal styles may differ, junior chaplains can learn more about CAP and their roles with help. In this, chaplain supervisors may need to volunteer their help as the new chaplains will be unsure of how to ask for it.

Even experienced squadron chaplains may face unexpected situations in their units. Wing chaplains are their natural advisors. They can maintain privileged communication when sensitive issues are involved. Squadron chaplains will make their own decisions for their squadrons, but often it is very helpful to discuss options with someone who understands the system, its opportunities and its challenges.

2-2-2. Track Progression of Subordinates.

The National Staff Chaplain sends wing chaplains a periodic print-out of training progress as recorded in the National Headquarters database. The same information is available on the Unit File diskette, which is sent to every unit from National. In addition, chaplains send statistical reports on their ministry to the wing chaplain at least twice a year--more often if the wing chaplain requires it--which list, among other things, chaplains' training accomplishments. These tools allow wing chaplains to track the progress of subordinate chaplains through their training. Chaplain supervisors ought to use this information to suggest actions which subordinate chaplains might take to enhance their CAP careers. For example, a chaplain supervisor who knows that a subordinate has completed CAPP 221-A, but has not attended a staff college will want to make a special effort to recruit that chaplain's attendance at the next available Chaplain Service Regional Staff College.

2-2-3. Advocate for Those Deserving Promotions and Awards.

Promotions are not automatic. Promotions recognize both past performance and future potential. For the health of the chaplain service, both sides of the equation are equally important.

Promotions and awards are frequently the only "pay check" available for volunteers. Supervisors owe it to their subordinates to ensure that all subordinates receive the promotions and awards they deserve. In some instances, supervisors may be able to actually submit a chaplain or MLO for an award. In other instances, chaplain supervisors must work with the individual's commander to ensure that promotion paperwork is submitted in a timely manner. Supervisors may even need to make several follow-up calls to make sure that promotion recommendations are not lost in some paperwork pile. When good people do not receive the promotions and awards they deserve, this signifies a failure of supervision as much as a failure of the "system."

2-2-4. Counsel Those not Performing. This is the other side of the previous responsibility. Supervisors who ignore or overlook poor performance do not do the non-performers a favor. Instead, such supervisors rob non-performers of the opportunity to improve, to grow, and to develop personally and professionally. Chapter 5 of this volume provides an outline for administrative counseling. For now it is enough to note that good supervisors counsel subordinates who are not performing up to expected standards in the hopes of improving performance and furthering the unit's mission. All of this assumes, of course, that supervisors have explained, defined, and clarified "good performance" long before confrontations became necessary.

Experience in the Air Force chaplaincy indicates that counseling poor performers is one of the most neglected supervisory responsibilities in the chaplain service.¹⁴ If true, it is understandable. Clergy, as a rule, like to feel helpful. Having to confront a colleague who is not performing is a powerful stressor.¹⁵ However, the strain of making excuses for, or picking up the load for, a non-performing colleague can be even more stressful. Even more serious, poor performers may be hurting members of their units. Submitting non-performers for awards and

promotions simply because they have "put in the time" cheapens the value of these awards and promotions for those who work hard. For these reasons and more, counseling is essential for the health of a quality CAP Chaplain Service.

2-2-5. Encourage Air Force Core Values. *The Little Blue Book* on core values (*United States Air Force Core Values*, 1 Jan 97) is being distributed throughout the Air Force and the CAP to set forth the basic moral requirements of our involvement in the military. As noted in the Core Values material, this program is the direct responsibility of the commanders at each level, *not* the unit chaplains. Although both programs focus on personal quality in one's life, the Core Values program is not related to the existing CAP/HC "Values for Living" program.

While chaplains and MLOs do not run the core values program, they should be very involved in other ways. First, core values are directly related to their roles as CAP members. Second, as chaplains and MLOS, they are key role models for seniors and cadets. Third, as seniors who are knowledgeable about ethics, they may have opportunities to discuss core value concerns with others in the unit, especially their commanders.

For these reasons, chaplains and MLOs should study *The Little Blue Book* thoroughly and be comfortable with all that it says. Supervisory chaplains at each level should be even more involved as they should serve as key reference points for questions and concerns.

Additional information (including a very complete documentation list) is available at the AF Core Values web site:

<http://www.usafa.af.mil.core-value/>

Perhaps more important than these educational matters, however, is paying attention to chaplains' personal and spiritual development. We cannot lead others further than we ourselves have been. Henri Nouwen's popular book, *The Wounded Healer*,¹⁶ makes this point vividly yet

simply. Those chaplains who are married should pay regular attention to their family life. Single chaplains should pay equal attention to their supportive relationships. All chaplains should maintain an active spiritual life. We lead best out of the integrity of our being.

2-2-6. Maintain Professional Ethical Standards. CAPR 265-2, *Covenant and Code of Ethics for Chaplains of the Civil Air Patrol*, lists the professional code of ethics for CAP chaplains. This code was unanimously approved by the National religious endorsing officials during their December 1994 meeting in Washington DC. It is, for all practical purposes, identical to the code of ethics under which military chaplains function.

Chaplain supervisors are responsible to ensure that their subordinates are familiar with these ethical standards. Supervisors are to be mentors ("wise, loyal advisors"¹⁷) for their subordinates. They teach professional ethics by example as well as by formal instruction. No subordinate should ever be able to legitimately claim, "They never told me about. . . ."

2-3. Further Professional Development. One of the most effective means to furthering subordinates' professional development is for supervisors to pay careful attention to their own. Both subordinates and their superiors have a right to expect competence from their group and wing chaplains. This means chaplain supervisors should make regular continuing education a priority for themselves, whether this is required by any church bodies or not. Regular attendance at chaplain service region staff colleges is one excellent way to stay up-to-date regarding the CAP Chaplain Service, as is attendance at chaplain seminars during National Board meetings each year.

2-4. Ministering to Cadets & Seniors. Being intimately familiar with the needs and tasks of cadets and seniors provides a tremendous boost to chaplains' ministry in CAP. Successful chaplains will be able to talk knowledgeably with other senior members about all three mission areas of CAP.¹⁸ Chaplain service supervisors teach this best by example. In addition, chaplain supervisors set

excellent personal examples by completing the regular senior member training track. While this is not required for chaplains, it certainly provides new avenues for ministry as other senior members notice awards on a chaplain's uniform that they wear so proudly on their own.

At the group and wing level, seniors who fill command and staff roles are themselves experiencing new challenges. Chaplains may not live in the same towns as these seniors. Chaplains may need to make special efforts to get to know the rest of these teams and become significant contributors to the group or wing's success.

2-5. Summary. Being an effective supervisor is really about the core value of "Service before self." Said another way, it is living the Golden Rule: Do to others what you would have them do to you. Unlike civilian ministry, where opportunities for impacting colleagues are often quite limited, the CAP Chaplain Service provides numerous occasions for chaplain supervisors at all levels of responsibility to make a difference. To do so, one must actively care about those under his or her area of responsibility. That means being as professional as possible so as to set as good an example as possible.

CHAPTER 3 CAP CHAPLAIN SERVICE EMERGENCY PREPAREDNESS

CAPP 221 introduced CAP Chaplain Service personnel to emergency services as one of the 12 core processes for all CAP chaplains. This chapter provides chaplain intermediate supervisors the guidance they need to develop effective emergency services ministry plans within their sphere of responsibility. A key term in this chapter is "mission." "Mission" may refer to either an actual or a practice CAP search and rescue, or disaster relief operations approved by competent authority. CAPR 55-1, *CAP Operational Mission Procedures*, and CAPR 50-15, *CAP Operational Missions*, provide a more comprehensive definition and scope of CAP emergency services operations. For your reference, a copy of the Mission Chaplain checklist which is part of CAP-USAF Pamphlet 12, *CAP's SAR/DR Evaluation Guide*, is found at Appendix C.

3-1. Organizing for Emergency Services.

Chaplains at a mission base share some fundamental responsibilities. Chaplain service teams provide pastoral support for CAP members and other relief workers at the mission base. Chaplains should pay special attention to commanders and mission coordinators. These individuals bear tremendous responsibility. As competent and well trained as they are, they are still vulnerable to deterioration due to stress, often without being aware of it.

3-1-1. Chaplains' Role at the Mission Base.

Chaplains and MLOs must establish and maintain close working relationships with each other and with other CAP personnel so they can spot problems coming before the effects become obvious.

Chaplains also offer pastoral care for family members of missing persons and disaster victims. Mission coordinators are busy people. They seldom have the training, or the time, to explain all that is going on to family members. Chaplains, on the other hand, are ideally suited to provide the reassurance that everything possible is being done for their loved ones. Having completed, at a minimum, the basic emergency services qualification course, chaplains understand what is happening and why.

Finally, chaplains plan for the victims. If they survived the crash or disaster, they will need time to tell their story. Chaplains need to be available for the important job of listening. If victims are not found alive, chaplains' ministry will focus on providing comfort to grieving family members as well as to the mission personnel. When CAP members devote the time and energy to carry out an effective search or disaster relief effort, they will be personally affected when the outcome is not a happy one.

There are more demands for pastoral care at a mission base than any chaplain team can reasonably attempt to meet. This brings up a primary task of every chaplain: to conduct a needs assessment. This can be an informal process as simple as walking around every work center at the mission base and talking with the people there. It may be as formal as receiving a detailed briefing from the mission commander and/or the mission chaplain. However it happens, chaplains take careful note of the spiritual needs actually present and reasonably foreseeable. The next major section of this chapter provides more guidance on the types of needs each chaplain should look for.

Having determined the needs, chaplains next engage in "spiritual triage." This is a concept borrowed from the emergency medical community. In essence, "triage" is simply establishing priorities and making choices based on those priorities. As used here, the term means that chaplains and MLOs will determine which of the many needs discovered are the most pressing and/or the most important, and then chaplains will set out to meet those needs. Needs lower on the priority list will have to wait until the higher priority needs are satisfied.

3-1-2. The Mission Chaplain. Normally, the mission chaplain is the most senior chaplain present for duty during the mission. Seniority is determined both by rank and by experience in mission settings. The mission chaplain is the single point of contact on pastoral ministry for the mission coordinator. He or she regularly briefs the mission coordinator on the pastoral ministry being supplied to the people at the mission base, and briefs all other chaplain service personnel present on the progress of the mission. More significantly for the chaplains ministering in a crisis situation, the mission chaplain assigns them to areas so that key ministry needs are met. Some chaplains might sit with the families, others might talk to CAP members in a break area, etc. The key here is that chaplain service personnel will be placed where they can do the most good.

One of the first jobs of the mission chaplain is to secure facilities for chaplain ministry. Chaplains will need a confidential area for counseling and they may need space for possible worship services. Space is always at a premium at mission bases, so the mission chaplain's past experience and personal creativity will be invaluable as this person works with the mission coordinator to ensure that chaplain ministry has the best possible facilities.

As other chaplains report for duty, the mission chaplain starts to organize the ministry team. This is where the spiritual needs assessment and triage processes described earlier come together. It is a collaborative process, with the mission chaplain providing the cohesive direction. All chaplains and MLOs can share their understanding of the situation and what chaplain's unique gifts and qualifications they bring to it. For example, some chaplains may be physically and emotionally qualified, and properly trained, to accompany ground teams. Some MLOs may be better equipped to walk the flight line, and yet others to sit with worried family members. The mission chaplain needs to forge an effective team from this diversity.

The next job of the mission chaplain team is to plan for the religious needs. Again, the mission chaplain provides direction, with the entire team actively carrying out the work. If the mission extends over a weekend, some provision will need to be made for worship services. Chaplains and CAP MLOs may lead worship in keeping with their own religious traditions. However, a primary responsibility of all chaplains is to care for the religious needs of all CAP members. In this case, this may mean making contacts with local clergy in the vicinity of the mission base. Perhaps they can be persuaded to come to the mission base and provide a service. Alternatively, the chaplain team can publicize the time and location of services in the local community and arrange for transportation of CAP members to those services.

If the mission is in response to a major disaster where the probability of numerous casualties is very high, the chaplain team may want to call on local clergy as reinforcements. In all probability, they will not have the training in disaster ministry that CAP chaplains have yet they can furnish invaluable assistance. They can meet denomination-specific needs, sit with worried and/or grieving family members, and do countless other small projects to bring comfort and solace to survivors and family members.

3-1-3. The Mission Chaplain and Mission Commander. The time for a mission chaplain to establish a relationship with the mission commander and setup mission priorities is *before* an emergency occurs. More than once a commander has become rigid and unreasonable in an actual emergency. One of a chaplain's great frustrations is knowing what will help yet being shoved aside. Group discussions, role playing, etc., can help the chaplain not only fit into the command team, but shape it as well. Such efforts must be before the fact: as we train, so will we function.

On a related note, often the chaplain is the only source of comfort for the mission commander. Such a relationship must be handled with sensitivity towards how much the commander can (or wants to) reveal. This is a special opportunity for ministry.

3-2. Pastoral Care in Emergency Services. Despite the image many people have, pastoral counseling need not be a formal process at all.¹⁹ Chaplains often engage in a very informal pastoral counseling process during their visits around a mission base. For example, a chaplain may wander over to a cluster of people taking a break, and one of them may say, "Chaplain, I've been meaning to talk with you. Have you got a few moments?" The chaplain and that individual then find a somewhat secluded corner and talk privately. That is pastoral counseling.

3-2-1. Pastoral Counseling. Informal pastoral counseling may take place almost any time and

almost any place. For that reason, a well-trained and experienced chaplain approaches every situation with an air of expectancy. What makes informal pastoral counseling different from simply visiting people? The difference lies in the openness of the individual to chaplains. When one visits, one learns only safe, surface things. In counseling, the individual opens up and begins to tell his or her story. Thus, the fundamental business of pastoral counseling is to listen to and really hear stories.²⁰ Obviously, one does not need to have an office and a scheduled appointment to listen to and interpret a person's personal story.

This by no means negates the importance of formal pastoral counseling. The strange mixture of stress and boredom that afflicts emergency services workers during disaster situations often prompts a willingness to talk about issues that the individual might, under other circumstances, try to keep hidden. As previously mentioned in this chapter, one of the primary functions of the mission chaplain is to secure a suitable place where such private conversations can happen. Normally, these formal requests for a chaplain's time should be considered a high priority in the spiritual triage process. If several chaplains are using the same room, establishing some system for scheduling the room while protecting the privacy of the individuals with whom chaplains are speaking also becomes a high priority.

Often CAP members will want to talk about personal issues. These may or may not be directly related to the mission. For example, a CAP cadet watching grieving family members comfort each other after word that a flood has just taken their house may think about how his own family would react under similar situations. That cadet may then approach chaplains wanting to talk about feeling distant, or perhaps cut off, from parents and siblings. A senior member may have had "too much" time to think about her marriage and just want to talk some things over. The range of possibilities is limitless. Due to the nature of pastoral counseling²¹ and volunteer service at a mission base, chaplains' counseling ministry must be short-term and solution focused.

More obviously related to mission requirements is grief ministry. Occasionally, being at a mission will re-open unhealed grief wounds in CAP members. More commonly, chaplains will be called upon to comfort and assist grieving family members of disaster victims. All mental health professionals know about the grief process, and some have special training in grief ministry. Yet only clergy have the unique qualifications to face the one question that is always present in time of loss: "Why?" Sometimes the grieving person cries, "Why me?" or "Why my loved one?" Sometimes survivors, especially those who lost loved ones, cry, "Why not me?" As spiritual leaders, clergy are the best equipped persons to deal with the "Why" question, which is, after all, a spiritual question, a question of meaning. Chaplains, as specially trained and endorsed clergy, are perhaps the best equipped of all to assist grieving people. Chaplains know that the way to help grieving people is not to hand out pat answers, but to walk with them in their grief, to deepen the grief to the point that it can be healed.²²

3-2-2. Critical Incident Stress Debriefing. Critical incident stress debriefing (CISD) is not, strictly speaking, a form of pastoral counseling. Rather, it is a specialized, multidisciplinary technique for assisting emergency services workers deal with the special stress of having to witness trauma at its worst. The normal protocol calls for a mental health professional, a medical professional, and a chaplain to be part of the debriefing team. Chaplains should not attempt this process by themselves, nor should they be part of a debriefing team unless they have received appropriate training to do so. The comments which follow do not constitute "proper training." They simply provide chaplain supervisors a general framework with which to explain the CISD process to commanders, junior chaplains, and others.

CISD begins with gathering relief workers who had direct contact with traumatic death. This should take place as soon as humanly possible and as geographically close as possible to the

scene of the disaster. CAP members do not normally handle dead bodies or help with the grizzly work of picking up body parts. Yet, they may well come upon scenes of death and dismemberment. Aircrews are certainly not immune just because their more lofty perch spares them the close visual images or the smells. Indeed, they may feel terribly mixed feelings, consisting of both joy at a "find" and horror at what they see below. The first step of the CISD process, then, is to gather all affected persons and give them a chance to tell their stories.

Let each person have an opportunity to tell what he or she actually saw, heard, and smelled. The second step of the CISD process is to give each person a chance to tell what he or she thought. This is where questions of meaning normally first start to emerge. At this stage, the job of the CISD team is to encourage the free flow of sharing, and to keep everyone focused on the event at hand. If CISD team members were witnesses, they, too, may well want to share their personal experiences.

The third and final step of the CISD process is to give each person a chance to share what he or she felt. Since the team will have already provided information about what is "normal" following a disaster, and since a certain level of trust will have been established by the caring, open leadership of the CISD team, group members will most likely experience only minor hesitancy about revealing their feelings. Some (most likely men, in our American culture) may be so unaccustomed to dealing with feelings that they may not know what they felt. This is where the expertise of the CISD team, and the support of the rest of the group, is exceptionally valuable. By gentle guidance they can open windows to the soul that have been closed too long.

Chaplain supervisors, in selling commanders and others on the importance of CISD, will emphasize that this process is not therapy. Technically, it is a psychoeducational process. Its purpose is to "de-toxify" an event so that emergency service workers will not require

therapy later. Because there is currently no way of knowing who will or will not develop a post traumatic stress disorder²³ in the aftermath of being part of a relief work team, the wisest course of action is to offer this process to all who might potentially be affected. Properly performed, CISD will eliminate the need for later therapy in most people. Those who do develop post traumatic symptoms later will still be much further along the road to healing.

Chaplain supervisors can use free time during missions, and especially during practice missions, to work with junior chaplains on their crisis counseling skills. Appendix A to this volume provides some resources a supervisory chaplain can use to build these presentations. This statement does not assume that chaplain supervisors are equipped or trained to be clinical supervisors. This training can take the form of a simple sharing of experience. Sharing and interpreting one's own stories can be a powerful teaching tool. Yet, many CAP chaplains do have advanced skills in counseling and clinical pastoral education. The wise chaplain supervisor will call on these chaplains to use their expertise for the benefit of the total group. It may be that one of these highly trained chaplains may not be able to be present for the entire mission, but may be able to come out for a special class in his or her area of expertise.

3-2-3. General Pastoral Care. Military chaplains have long understood the importance of symbols of care in creating an atmosphere of hospitality. As anyone who has ever been in the military knows, the coffee pot is always on and a cup is always available. Many military chaplains work with commanders and first sergeants to provide something to drink and something to eat on flight lines and in scattered field locations. This is especially important during times of increased tempo and, therefore, increased stress.

CAP Chaplain Service supervisors can borrow from this wealth of experience to build a similar sense of hospitality during emergency services missions. They can work with

commanders and mission coordinators to ensure that money is available to have simple refreshments (for example, coffee, Kool-Aid, cookies, etc.) available for CAP members. The offerings need not be extravagant. What is important is that there is a concrete symbol which says, "I care."

Chaplains' presence also takes on symbolic importance. We all know that we clergy have no corner on the presence of God. Yet there is something very special about being "a visible reminder of the Holy," as a former Air Force chaplain service regulation used to say, being seen where the need is the greatest.

A story from the Christian tradition illustrates the point well. In this story, Jesus and his 12 disciples were crossing the sea of Galilee in a boat when a terrible storm suddenly blew up. Jesus was sleeping in the stern of the boat, and evidently was exhausted, because the storm did not rouse him. The disciples, however, were quite wide awake and terrified out of their minds. They woke Jesus and cried, "Lord, don't you care that we are about to drown?" (Luke 8:22-25)

Now, regardless of the reader's theological beliefs about Jesus of Nazareth, the point is still valid. There is something in each of us that wants to know that God is "in the boat with us," and that God cares. Chaplains often provide that visible symbol of God's presence and God's care. For that reason, the supervisory chaplain will want to ensure that chaplains are present at the predictably high stress locations, such as the flight line, casualty sites, and the morgue if one exists.

This is the very heart of chaplaincy--any chaplaincy. All clergy can claim to, in some fashion, speak for or represent God. Only chaplains have the holy privilege of often being "in the boat" with the people they serve. The more the average CAP member sees chaplains are "one of us," the more effectively chaplains provide this ministry of presence. For this to be effective in an emergency services mission, this attitude must be cultivated during the week in,

week out routine of CAP meetings. Thus, supervisory chaplains prepare subordinate chaplains for this part of emergency services ministry long before the mission ever begins.

3-2-4. Spiritual Resources. As of August 1997, CAP chaplains came from some 140 separate faith traditions. All of these worship God in some manner. CAP chaplains should offer worship services at all CAP events that extend over a weekend. CAPP 221, *The CAP Chaplain*, contains suggested outlines for general Protestant and interfaith services. Supervisory chaplains will need to plan well in advance for these events and work with commanders to ensure that battery powered cassette or CD players with sufficient volume are available for worship music. It follows that chaplains must have cassettes or CDs of religious music available as well. While some chaplains may be able to play one or more musical instruments, chaplain supervisors should not count on their presence. The battery powered cassette or CD player is an excellent standby.

Some chaplains come from liturgical traditions. These chaplains should have quantities of sacramental supplies that they can carry into the field. For example, Roman Catholic priests will want to carry the elements for the Eucharist with them. These elements should be appropriately protected and secured, of course. Chaplains from denominations that practice anointing will want to carry non-spillable bottles of oil for anointing those who request it. Also, chaplains will need to carry appropriate copies of their denominational ritual, preferably prepared in advance on laminated cards.

This is where supervisory chaplains can greatly aid their subordinates' emergency services preparation. Most clergy are so accustomed to functioning in a church setting, where all ritual and liturgical supplies are readily at hand, that they do not know how to prepare for field services. Supervisory chaplains can both guide their subordinates' preparation and suggest local sources for some of the supplies. When

supervisors do not come from the same religious tradition as their subordinates, this guidance provides an especially powerful witness to the vitality of the religiously pluralistic ministry that exists in the CAP Chaplain Service.

Finally, here is a story from an active duty technical sergeant who served in Desert Storm. The sergeant was an active Roman Catholic whose duty assignment placed him "with only a barbed wire fence between us and the Iraqi border." Here is what he said about the worship services there:

We had two priests. I really didn't like the first. Whenever he came, he just talked to us like we were back home. He never mentioned the fear we felt. He never talked about our friends who had been killed. He was just out of touch. But the second priest was someone very special. He always sat and talked with us after Mass for as long as he could. He walked with me before Mass one Saturday to the wreckage of the Warhog [A-10] that crashed the day before. During Mass he prayed for the soul of the pilot, even though he wasn't a Catholic.

This story shows us how one chaplain brought the reality of what he and his fellow airmen were experiencing into the worship service. The other chaplain was, as he said, "just out of touch." Worship left him and his fellows feeling empty. This story is shared to say that chaplain supervisors need to work with their subordinates to ensure that worship is not only offered, it is meaningful to those who attend. We cannot tell each other what or how to preach. We can offer guidance ways to use our normal style more effectively in this specialized setting.

Memorial services are a special form of worship service. Obviously, their significance increases when the deceased is a CAP member. A memorial service for crash victims can be tremendously beneficial to both aircrews and

ground team members who made a find--but not a save. The service need not be overly elaborate. For example, when an aircraft crashed recently on a mountain top, the bodies of the three occupants were brought to the search base by a sheriff department helicopter, where they were met by a CAP chaplain and a hastily assembled honor guard. Few words were spoken, but what a powerful symbol of care and compassion!

CAP chaplains should never forget their obligation to refer people to other religious professionals for ongoing spiritual care whenever possible. This may mean calls to the pastors of participants in the mission. While each chaplain must exercise great care not to divulge confidences without written permission to do so, the contact needs to be made. Supervisory chaplains should organize their chaplain team and distribute the calling list, so that each chaplain has only a few calls to make. They should also ensure that subordinate chaplains are clear on what they can and cannot say when making the referral.

There may be times when the CAP member has no relationship with a pastor in his or her home town. In those cases, the referral can appropriately be made to that CAP member's unit chaplain. If there is no unit chaplain, then the procedure becomes similar to making the referral for family members of victims who do not belong to a specific congregation. In either of these cases, a chaplain may contact a clergy of his or her own denomination in that individual's hometown in an attempt to give a point of contact.

The fundamental principle is that chaplain service personnel care for the people we serve at the mission base. Since we cannot possibly meet all of the needs of all of the people individually, or even as a mission base team, we need to develop and use skills in making appropriate referrals for ongoing spiritual care.

3-3. Emergency Services Documentation. A very wise person observed, "The weakest ink is

stronger than the mightiest memory." Few of us are blessed with photographic memories so complete that we can remember minute details of events years later. The tremendous popularity of Day-Timer® style calendars testifies to the need many people feel to bring some sort of order out of the chaos of modern life. This is even more true in emergency services situations when, by definition, things are always very stressful and frequently very confused. Chaplain supervisors owe their commanders and chaplains they supervise the duty of instructing subordinates in the proper use of emergency services documentation.

In the field, chaplains should keep a personal events log. While this log remains the chaplain's personal property and should be carefully guarded to protect the confidentiality of any names or identities which may be included, the log can prove an irreplaceable asset as chaplains meet to debrief the day's events and in-brief chaplains just arriving at mission base.

What should the log contain? In a sense, that is up to each individual chaplain. There is no one "right" format. However, one of the routine uses of an events log is to help chaplains prepare after action reports and to complete the CAP Form 34, *Chaplain Statistical Report*, when it is due to the wing chaplain. The categories listed on the Form 34 would certainly be a good place to start thinking.

Chaplains participating in an emergency services mission complete an after action report as soon as possible following the conclusion of chaplains' participation in the mission. Chaplains prepare that report in three copies. One stays in the chaplain's personal file, one goes to the chaplain's commander, and the third goes to the mission chaplain.

The mission chaplain combines all the individual reports, along with his or her own personal report, to form a complete after action report of the pastoral ministry during the mission. Copies of this report go to the mission coordinator, the wing commander, and up

chaplain channels to the region chaplain. You are required to send a separate copy to the National Staff Chaplain at National Headquarters. Appendix B provides an outline of the major areas the mission chaplain should include in an after action report.

Why is this paperwork necessary? Think for a moment about this statement: "We had chaplain

coverage at the SAR base." Now think about this statement: "Ten chaplains worked 50 hours each to provide 24-hour coverage during the 4 days this mission lasted. They visited 188 CAP members and provided non-stop comfort to 12 very worried family members." If you were a government official, which report summary would impress you most about the need for an outstanding chaplain service like that found in CAP?

CHAPTER 4

CAP CHAPLAIN SERVICE INTERMEDIATE MANAGEMENT RESPONSIBILITIES

Chapter 6 of CAPP 221, "Administration," introduces the CAP chaplain to squadron level administration. In many ways, this is similar to what we as clergy do in our respective congregations. Chaplains at the intermediate level should be able to think and plan at a system's level. In other words, chaplains should be able to see beyond the individual activity to the interrelationships of the various components of the systems, and how these interrelationships support or interfere with the proposed event.

4-1. Introduction to Strategic Planning. Strategic planning is a disciplined, systematic planning process "of formulating the

organization's direction, deploying guidance to achieve that direction, implementing plans and improving processes, and reviewing plans to look for possible improvements."²⁴ Strategic planning is most properly carried out at senior levels of leadership. However, intermediate leaders normally are very much part of the process. They need a working understanding of what strategic planning is and how their contributions fit with the overall picture.

Figure 4-1, Strategic Planning Model, gives a schematic of the overall process of strategic planning. Refer to that diagram often throughout the following discussion.

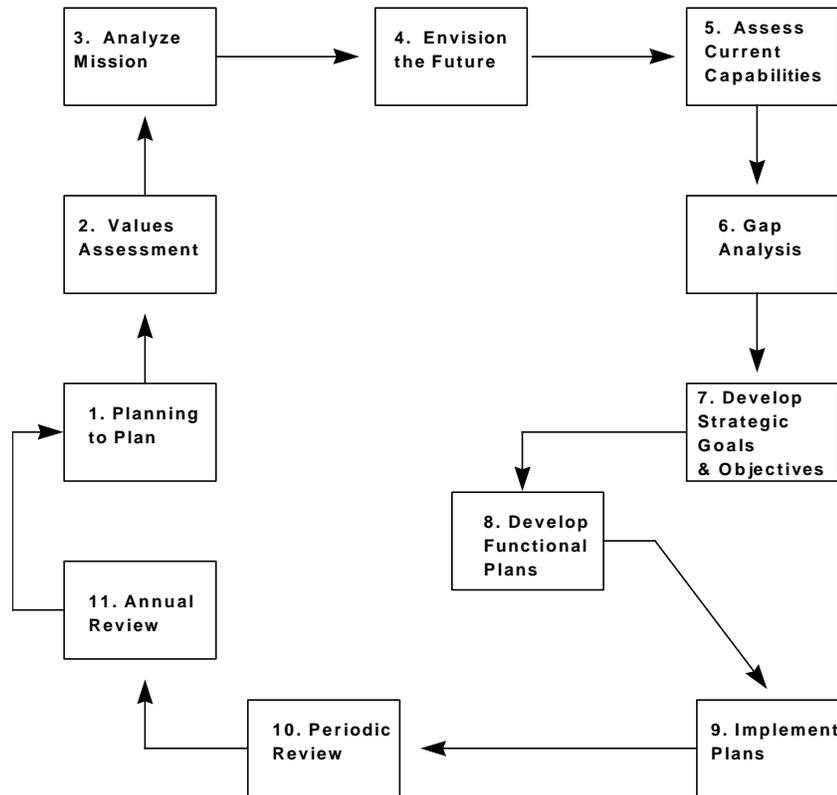


Figure 4-1: Strategic Planning Model

1. Planning to Plan. In this step, the organizational leadership determines if they are ready to begin the strategic planning process. Senior leaders should accurately as possible determine if they are committed to making things better, if they have the time and energy necessary to plan, and if the necessary level of trust and teamwork exists. Intermediate leaders frequently receive their "heads up" notice when the senior leaders are ready to move to step two.

2. Values Assessment. It is critical that senior leaders clearly define the organization's central values. We already know that the Air Force core values of integrity, service before self, and excellence form the base for our roles as members of the CAP. As used here, central values are those which guide the organization's purpose and mission. That may sound unnecessary for chaplains, but it is not. What are the central values that bind all chaplains together

regardless of their denominational affiliation? What are the group/wing central values and how can chaplains support those? Intermediate leaders become crucial sources of information and feedback for senior leaders during this stage. They provide the reality check to what might otherwise be only an intellectual exercise.

3. Analyze Mission. The mission statement reflects the reason you exist as an organization. If it is ever to be more than mere words on paper, it must come from careful analysis, clear definition, and thoughtful input.

Intermediate supervisors are key players in this stage. They actively participate in the "environmental scan," providing senior leadership information that impacts the mission. Some examples of the kinds of issues that are important include: the support of chaplaincy demonstrated by commanders; the general public

attitude toward general aviation, the military, and CAP; the overall religious climate of the community and of the CAP units; known or foreseeable financial constraints; numbers of chaplains available to do the mission; and so on.

Intermediate supervisors are also essential in helping senior leaders define customers and suppliers. Some clergy do not relate to this marketing imagery, but it still has value. John Donne said, "No man is an island, complete unto himself alone." All of us draw on others for support and assistance. These are our "suppliers." Customers are those we are trying to reach and serve. We "sell" such things as moral values, pastoral care, and a caring spirit. If we are to be successful in selling these products, we have to know who our customers are and what they truly need, as opposed to what we merely think they want or need.

Naturally, no one person or group can do all that needs to be done. So part of mission analysis is to define key result areas. This is similar to Dr. Maxwell's dictum that the people development leader influences 80 percent of the people by concentrating on the top 20 percent.²⁵ Focusing on key result areas prevents wasted efforts by defining areas that are critical to success. Once those are defined, the intermediate supervisors can define key processes by which those key result areas are achieved. For example, it is not enough to say that "effective" moral leadership classes are key result areas. The group must specify the processes that go to making a moral leadership class "effective" (prior planning, gathering multi-media resources, involving group members in leadership and execution, etc., for example).

If this step appears to require a great deal of work, that impression is correct. However, trying to pilot an organization without doing this work is a bit like trying to fly an aircraft without proper preflight preparation. Carefully analyzing the mission prevents chaplains from being like Columbus who, according to one observer, "set out not knowing where he was going, didn't know

where he was when he got there, didn't know where he had been when he got back, and he did it all with borrowed money." The world's best volunteer chaplaincy deserves clearer focus than that.

4. Envision the Future. This step is what makes strategic planning strategic. Without it, we are merely planning for sustainment. We must have a vivid image of what we want to be 2, 5 or more years from the starting point if we are ever going to get there.

5. Assess Current Capabilities. Senior leadership, drawing upon the practical experience of intermediate supervisors and their subordinates, defines metrics (i.e., methods to objectively measure the success of key processes in meeting the defined key result areas). Using these metrics, they benchmark where the organization is now. Progress can then be measured as improvement upon this benchmark.

6. Gap Analysis. This step is simply common sense. Once we have a clear idea of where we are (step 5) and where we want to go (step 4), we can clearly see how much distance separates the two. This becomes the basis for both the near- and long-term goal setting which follows.

7. Develop Goals and Objectives. When giving friends directions to your house, you provide guidance so they will know they are making proper progress. This is the function of goals and objectives. These must be deployed by senior leadership to intermediate leaders so that the intermediate leaders can develop functional plans to make the goals and objectives actually happen. In turn, the intermediate leaders provide senior leaders feedback on the practicality and feasibility of the goals. Being able to provide honest feedback helps elicit support and commitment from those who will actually have to do the work.

8. Develop Functional Plans. This is where the intermediate level supervisors take charge.

They work with their subordinates to transform the senior leaders' goals into living ministry that actually touches people. Without the active commitment and involvement of intermediate supervisors, even the best strategic plan is doomed to gather dust in someone's file cabinet.

9. Implement Plans. Individuals tasked during Step 8 carry out their assigned duties. By now it should be obvious that everyone in the organization must buy into the mission statement or these tasks will not be accomplished. The reason for that fact is quite simple. We are all too busy to do seemingly meaningless work. Unless we have a clear vision of how our work is contributing to the total mission, we are not likely to expend the necessary effort.

10. Do Periodic Reviews. Senior leadership applies the metrics developed during Step 5 to track progress towards the goals. At a National level, CAPF 34a, *Wing Chaplain Statistical Report*, serves this function. Twice a year the National Staff Chaplain gathers and publishes data that indicate progress in the key result areas specified by the Chaplain Service Advisory Council. Publishing the data provides all chaplains, from squadron through National levels,

the opportunity to see how much progress they are making. This review provides leaders at every level the opportunity to make changes as appropriate. It allows for, in aerospace jargon, a "mid-course correction." In quality language, it allows for continuous improvement.

11. Have Annual Reviews. This completes one cycle and sets the stage for the next year's strategic planning. The data gathered becomes part of the environmental scan (Step 3) and benchmarking (Step 5). Having a fixed review every year helps prevent petrified thinking. It gives a built-in accountability system for those who will do the work. It also allows new, creative energy into the planning system.

Figure 4-2, Traditional Goal Setting vs. Strategic Planning provides a convenient comparison of strategic planning with traditional goal setting. Intermediate level leaders should be familiar with this table so that they can explain the differences to subordinates who question why all this work is necessary.

TRADITIONAL GOAL SETTING VS. STRATEGIC PLANNING

Traditional Goal Setting	Strategic Planning
Focus on results	Focus on customer needs and processes to get the results
Top down directed	Developed jointly, top down and bottom up
Individual orientation (fosters competition)	System orientation (fosters cooperation)
Motivation based (work harder)	Data based (work smarter)
Can lead to sub-optimization	Optimizes system for best results

Figure 4-2: Traditional Goal Setting vs. Strategic Planning

4-2. CAP Policy Directives. While the chaplains' primary job is to be a chaplain, intermediate level chaplains need more than just a working knowledge of the other areas of the CAP mission. These chaplains

need to understand the CAP missions well enough to explain them to others. They also need to be able to know how to work effectively with the other areas to support the total mission of CAP.

4-2-1. CAP Membership. The primary directives relating to membership are:

- * CAPP 35-1, *Listing of CAP National Committees, Boards, and Councils*
- * CAPR 35-3, *Membership Termination*
- * CAPR 35-5, *CAP Officer and Noncommissioned Officer Appointments and Promotions*
- * CAPM 39-1, *Civil Air Patrol Uniform Manual*
- * CAPM 39-2, *Civil Air Patrol Membership*

Experience at National Headquarters indicates that poor handling of personnel issues is a major dissatisfier for CAP members. Chaplains are certainly not immune from these. The intermediate supervisor should understand the personnel system well enough to know when promotions and awards are appropriate, and how to submit deserving chaplains and MLOs for those awards and promotions. Since the unit administrative officer is a volunteer too, chaplains having her or his act together will go a long way toward securing the administrative officer's assistance and cooperation.

4-2-2. Cadet Program. The primary directives related to the cadet program are:

- * CAPP 50-6, *Cadet Protection Policy and Program for Parents and Leaders*
- * CAPM 50-16, *CAP Cadet Training Program*

Unit level chaplains must know the cadet program well enough to function as an integral part of the program. Chaplain supervisors must know the program to know when and where chaplain participation is needed and beneficial. For example, an effective supervisor, upon hearing that a special activity is about to take place, will start asking about chaplain coverage for that event. Commanders seldom think about chaplain coverage. That is why chaplains are on their staffs--to be the one who does think about such things and suggest courses of action to the commander.

Cadet protection is obviously a very sensitive and highly important issue. Because of

the special power and status inherent in any clergy relationship, and because of the severe consequences of any misuse of the clergy's position, all chaplain applicants must complete the cadet protection program prior to appointment as a chaplain. The same is true of MLOs. Chaplain supervisors should be strong advocates of the program and, whenever necessary, work to make that training readily available to all chaplain and MLO candidates.

Since moral leadership is one of the most visible parts of chaplain service participation in the cadet program, chaplain supervisors should ensure that all chaplains and MLOs are skilled in a variety of teaching techniques. If chaplain service personnel do not have the expertise in adolescent moral development and teaching techniques to present useful classes, they should call on experts. Many directors of religious education would be delighted to help. They might even be recruited as MLOs.

4-2-3. Aerospace Education Programs. The primary directives for the aerospace education programs are:

- * CAPM 50-17, *CAP Senior Member Training Program*
- * CAPR 280-2, *Civil Air Patrol Aerospace Education Mission*

CAPR 280-2 describes both the internal and external aerospace education programs, which is one of the three congressionally mandated parts of the CAP mission.

Chaplain intermediate supervisors need to know the senior program well enough to guide junior chaplains and MLOs in their chaplain career development. They also need to know the program well enough to work effectively as a member of the commander's staff.

Aerospace education is important for several reasons. First, the basic guidance in CAPP 221 still applies to the intermediate supervisor. Second, chaplain supervisors may be called upon to assist region chaplains with

setting up and running a Chaplain Service Region Staff College (CSRSC). CAPM 50-17 defines the criteria for an accredited CSRSC. Among these is a block of instruction on aerospace education.

4-2-4. CAP Liaison Officers. The CAP liaison structure can be of tremendous assistance in setting up a CSRSC, including securing a qualified instructor for the aerospace education block.²⁶ Each wing has a liaison officer and/or NCO whose duties include being the point of contact between CAP and military resources. CAP-USAF liaison region office staffs include a full-time CAP director of aerospace education. Chaplain supervisors should use both the wing and region liaison office staffs in setting up a CSRSC.

4-2-5. Chaplain Service. The primary directives for the CAP Chaplain Service are:

- * CAPR 265-1, *Civil Air Patrol Chaplain Service*
- * CAPR 265-2, *The Covenant and Code of Ethics for Chaplains of the Civil Air Patrol*

In addition to these regulations, the National Staff Chaplain makes available numerous pamphlets, including:

- * CAPP 265-2, *CAP Values for Living* series
- * CAPP 265-1, *Civil Air Patrol Chaplain Service*
- * CAPR 0-2, *Numerical Index of CAP Regulations, Manuals, Pamphlets, and Visual Aids*

CAPR 0-2 is the chaplain supervisor's primary reference for making sure they have all of the current documents.

CAPP 265-4, *Chaplain's Handbook*, is designed to be a ready reference tool for the unit level chaplain. Each chaplain's intermediate supervisor should have a current copy to use in mentoring new chaplains and MLOs. The first

two chaplain service specialty training track books (CAPP 221 and 221-A) provide essential information for chaplains. These are not "read and throw away" items. They should be part of every intermediate supervisor's ready reference library.

4-2-6. USAF Chaplain Service. Whenever CAP chaplains function on or in support of USAF installations, their actions reflect on the USAF Chaplain Service. For that reason, chaplain intermediate instructors need to be aware of the applicable USAF Chaplain Service directives and to educate chaplains and MLOs under their care in these directives.

Department of Defense (DoD) Directive 1304.19, *Appointment of Chaplains for the Military Services*, establishes the appointment policy and criteria for chaplains in the US military service and in the CAP. The National Staff Chaplain follows these policies in appointing CAP chaplains. DoD Directive 1300.17, *Accommodations of Religious Practices Within Military Services*, covers accommodation of religious practices within the military service. This directive certainly applies to CAP members who wear the USAF-style uniform. Religious apparel (e.g., yarmulkes, crosses, etc.) may be worn when in uniform if it is "neat and conservative," does not replace or interfere with the proper wear of any article of the authorized uniform, and is not affixed or appended to any authorized article of the uniform. This directive also says, "Worship services, holy days, and Sabbath observance should be accommodated, except when precluded by military necessity."²⁷

AF Instruction 52-101, *Chaplain Service Responsibilities and Procedures*, "directs procedures that allow Air Force personnel to freely exercise religion. It addresses Air Force Chaplain Service standards, readiness, religious facilities, and chaplain funds. It applies to all Air Force Chaplain Service personnel."²⁸ All CAP chaplains who function in USAF Chaplain Service activities should become familiar with

this instruction. While much of it will not apply to the CAP chaplain, the CAP chaplain will need to know the USAF structure and acronyms.

Each USAF wing chaplain will have a set of operating instructions (OIs) for her or his chaplain staff. These OIs supplement the Air Force policy directives and instructions, and provide local procedural guidance. CAP chaplain supervisors need to remind junior chaplains who work with USAF Chaplain Service teams to look for, read, and carefully follow these OIs when they are operating on the base. Encampment chaplains could profit by reading these OIs as well. By so doing, they could learn what support might be available from the USAF and what local limitations they need to observe.

4-3. Administration. CAPP 221, *The CAP Chaplain*, and CAPP 265-4, *Chaplain Handbook*, detail the CAP chaplain service forms and their uses. Rather than review that material here, this section provides the reader an understanding of how these forms may be used by a chaplain supervisor.

The fundamental supervisory tool is CAPF 34, *Chaplain Statistical Report*. Although this is primarily the wing chaplain's tool, it is very useful for any supervisor. First, it gives an idea of who within the supervisors' span of control is actually producing. Those who are producing need to be encouraged. By picking up on specific activities which subordinate chaplains are doing and singling those out for public recognition, supervisors show an interest in both the individual and the mission. They also stimulate further mission accomplishment both in the one praised and in all who hear about it. We all like to be the subject of "a job well done."

Those who are not producing need to be encouraged as well. They may be discouraged or they may be facing blocks to their ministry that they do not know how to overcome. Taking a personal interest in these chaplains gives the supervisor a chance to mentor and develop these chaplains. It can be a high-payoff effort in terms of the total number of lives directly benefited.

CAPF 34a, *Wing Chaplain Statistical Report*, provides the senior chaplains with the *metrics* he or she needs to measure progress towards the CAP Chaplain Service vision of "the world's best volunteer chaplaincy." A metric is a "measurement, taken over a period of time, that communicates vital information about a process or activity."²⁹ Specific metrics are announced in various CAP chaplain publications. Chaplain intermediate supervisors should review the regularly published metrics and make appropriate leadership decisions to keep their part of the program moving in the desired direction.

Although it is technically not a chaplain form, the CAPF 45, *Senior Member Master Record*, serves a vital function for chaplain supervisors. Chaplains should maintain personal duplicates of their unit's personnel record file (the CAPF 45). In fact, chaplains' personal copies should contain all the original certificates. Unit and higher headquarters' files should contain only copies. Chaplain supervisors should sit down with each chaplain and MLO in his or her span of control and review that person's records. The purpose of these periodic reviews is to help personnel anticipate when it is appropriate to request a promotion or an award, and to review progress in the CAP senior member training tracks.

Chaplain supervisors need some sort of filing system. CAPR 10-2, *Files Maintenance and Records Disposition*, provides helpful direction on the types of files that the supervisor must maintain and how long they must be maintained. CAPP 265-4, *Chaplain's Handbook*, offers guidance tailored to some chaplain records.

4-4. Computers and Programs. Whatever filing system supervisors develop, computers definitely make the task easier.

4-4-1. Office Programs. Regardless of the type of computer one uses, there are actually only about four major classes of software: word processing, database, spreadsheet, and communications. There are some specialized programs which do not fit these categories, such

as graphics and drawing programs, but these are primarily of interest to more experienced users. The beginning computer user can work with just these four.

Word processing software enables the computer to compose letters and other written manuscripts. One major advantage of the computer over the typewriter is that the computer can spell check (and almost all current programs can also grammar check) the document, rearrange the text, and provide specialized editing features, such as bolding and special characters, before the document is ever printed. Computers can also easily "mail merge" a database of names and addresses with a form letter to provide individualized letters including envelopes or labels, if the printer can handle those types of paper.

Spreadsheets are very much like an accountant's balance sheet. They are designed to "crunch numbers." That is computer jargon for performing complex mathematical calculations. Some of the spreadsheet programs also offer database functions. A few are highly specialized to perform rather complex budgeting and accounting functions. Chaplain supervisors will need such programs to track metrics.

A database program is just an electronic filing cabinet. It is composed of files, which are like the folders in a file cabinet, and records, which are analogous to the pieces of paper in the folders. There the similarity ends. In the old paper days, one could only take out what one put in. Databases allow the operator to relate data from different files to come up with answers to complex questions. For example, a supervisor might have one file of chaplain names and addresses, a second with chaplain training data, and a third with chaplain specialty information. The supervisor could ask the database for a list of all chaplains who had completed this course (CAPP 221-A) who had also listed religious education as a specialty to come up with a set of suggestions for a region conference on teaching values to cadets. Could that be done by hand? Of course. However, most databases can provide the

list in seconds instead of hours.

4-4-2. Internet & E-mail. Communications programs allow computers to talk with other computers. There is a lot of hoopla about the Internet, the so-called "information super-highway." In reality, the internet is just a collection of computers, all sharing a common computer language. This allows the user to search the files of "servers" (host computers that are setup to make information available). One of the most common uses of the internet as of the time this pamphlet is being written is sending and receiving electronic mail known as "e-mail." Users can send e-mail across the street or around the world in a matter of minutes, often more cheaply than surface mail which has become known as "snail mail" in computer talk.

Chaplain supervisors can use communications programs to send and receive e-mail, to find and retrieve "upload" files such as graphic images from other computers, and to transmit reports or other files "download" to other computers. Finally, there are several web sites of interest to CAP chaplains:

- * CAP: <http://www.cap.af.mil/>
- * USAF: <http://www.af.mil/>
- * USAF/HC: <http://www.afhc.au.af.mil/>
- * Core Values:
<http://usafa.af.mil/core-value/>

You can browse these sites to find vast amounts of information.

4-4-3. Computer Security. There is one major caution the new computer users should observe. For all of their utility, computers are exceptionally vulnerable to the prying eyes of others. Chaplains should therefore be extremely cautious about storing confidential information in any electronic medium. There are a number of electronic security measures available, and others will doubtless appear. Chaplains who plan to use their computers to the fullest should work with people who are truly expert in computers to develop an appropriate security system to protect

their records, and the privacy of those about whom the records are kept.

4-5. Military-style Communication. While all clergy are experienced communicators, military-style organizations like the CAP demand some specialized forms of communication. This section highlights the unique aspects of those forms of communication.

4-5-1. Military Briefings. According to *Tongue and Quill* (Air Force Handbook 37-137), there are four types of military briefings: Information, advocacy (persuasion), staff briefings, and manuscript briefings. Military briefings almost always require some sort of visual aids. These can range from a flip chart for very informal, "desk top" briefings to complex computer-generated slides for more formal briefings. Chaplain service personnel should carefully consider the audience and the intended outcome in selecting both the format and the supporting visual media.

Informative briefings are designed to inform. As obvious as that sounds, it is often the most violated of the styles. To properly inform, a briefing should be as brief and to the point as possible. It should contain all that the intended audience needs to know about the subject, and nothing that is not absolutely crucial to achieving that goal. On the other hand, the wise briefer will know that one cannot always anticipate the questions that the person(s) being briefed may ask. For that reason, the briefer will have an extensive body of background information ready to satisfy the interrogators. If someone asks a question for which you are not prepared, admit you don't know and offer to provide the answer later.

Chaplains often feel comfortable with advocacy briefings. These are intended to persuade, and in that sense they are like some sermons. Unlike a church setting, however, a military briefing setting does not automatically lend credibility to the briefer. The briefer must

clearly and quickly establish his or her credibility. In addition, the briefer must provide plenty of examples and illustrations. Generally speaking, the best structure for an advocacy briefing is either general to specific (i.e., moving from a readily agreed upon general principle to a specific application of that principle that you are trying to sell), or problem-solution (i.e., moving from an agreed upon problem to a solution that you are trying to sell). While preparation for questions is important for an informative briefing, it is a matter of absolute necessity in an advocacy briefing. If an opponent to your ideas can make you appear unknowledgeable and therefore incompetent, your cause is almost always lost.

Almost all chaplain supervisors will participate in staff briefings. These are simply exchanges of information, usually during a staff meeting. While these exchanges are usually informal, one should never underestimate their importance. The staff briefing is an opportunity to tell the commander what she or he needs to know. It also lets the other members of the staff know what is going on.

Manuscript briefings tend to be the most formal of the styles, because they require a word-for-word script. These are often needed for very complex issues, such as those faced at higher headquarters. Chaplains should be well aware of the hazards of preaching from a manuscript. The same hazards apply to briefing from one. For that reason, experienced military briefers will practice presenting the manuscript briefing for hours, so that the briefing will appear spontaneous, with good eye contact and natural body movements.

Being comfortable using each of these four types of briefings requires three things: practice, practice, and more practice. Intermediate chaplain supervisors should seek the guidance of more experienced chaplains in developing their ability to use these styles. Then they can, in turn, mentor junior chaplains as they begin to develop their briefing skills.

4-5-2. Documentation. When working on a new project, the guiding principle for anyone is this: when in doubt, document. Think for a moment about the last time you started a project you had never attempted before. How did you feel? What did you wish you had? What would have made the project easier and more enjoyable for you to carry out? Answering questions like these will almost always answer the question, "What do I keep and what do I throw away?"

In a military style environment, we have to assume that we will move to other responsibilities and that others will come in to fill the position we formally had. The records, reports, and historical data we preserve serve as a teaching tool for those who come after us. Whatever we preserve should be enough that one who was not with us can understand what we did and why. Furthermore, they should clearly see the lessons we learned. Progress comes from, as one person put it, "standing on the shoulders of giants," not from constantly reinventing the wheel.

By virtue of their intermediate position, chaplain intermediate supervisors must document with two sets of needs in mind. First, when others attempt this project the next time, what do they need to know? Second, what will senior chaplains and commanders need to know about *this* current project and its results? Documentation, then, should be clearly and concisely written, and logically organized. Those who have to read stacks of reports each week will appreciate good written communication skills.

One final comment about storage methods is in order. Electronic storage of documentation is certainly appropriate. However, magnetic disks such as those used to store computer files are fragile creatures. The disks are subject to physical damage from extreme heat or extreme cold. The disk contents can easily be erased or corrupted by simply bringing a magnet like a small electric motor, or a stereo speaker, or a cellular phone too close. Disks must have at least the same storage care as paper.

4-5-3. Suspense System. A suspense system is a calendar which alerts you to when deadlines arrive and/or when reports should be sent to you. Supervisors actively use a suspense system for two reasons. First, it prevents missed obligations. Few of us are smart enough or have enough free time that we can mentally keep track of all of the demands placed on us by others. Often these demands are for something months in advance such as a wedding service.

An appointment calendar is the most basic form of a suspense system. That is one most clergy are familiar with. But the military suspense system goes beyond that very basic model. A good suspense system will allow a supervisor to track: who initiated the request, who is responsible for producing the request, and when is it due. Since the intermediate supervisor is usually the person in the middle, having the ability to track a requirement up and down the chain of command is invaluable.

The Air Force standard uses a three-part form with built in carbons. The initiator keeps one copy and each of two people tasked can receive a copy. That way everyone knows who is making the demand of whom and by when. CAP chaplains may not choose to use the Air Force format. That is fine. But they should create a system that works for them. "Busting a suspense," i.e., not providing requested material or services on time shows disrespect towards the requester and a lack of professionalism on the part of the one tasked. Neither has a place in the world's finest volunteer chaplaincy.

4-6. Budget and Logistical Support. A budget is a way of using the money you have for the things that are really important. When you make a budget, you look into the future to see what you need and how you can have the cash to buy these things when you need them. This way you don't buy something today and find yourself without money tomorrow when you find you really need something else.

Budgets also give commanders the opportunity to compare priorities of the various staff elements and set overall unit priorities based on what gets funded and what does not. This means chaplains not only make up budgets, but must defend them as well.

Logistics is the art of providing all the necessary instruments to support the successful completion of the mission. With these two definitions, chaplain supervisors can creatively craft dynamic chaplain programs.

4-6-1. Chaplain Service Program Budget Process. Chaplain service programs at every level of command follow the command's established budgetary process. In other words, the unit chaplain builds a budget at the same time as the unit cadet programs officer, the senior training officer, the operations officer, etc.

While chaplains at every level must prepare their own budgets, chaplain supervisors need to assist junior chaplains in developing and supporting their own squadron budgets. This support is crucial. All clergy have to develop budgets for their religious institutions, but there is a major difference between that process and the CAP budget process. In religious institutions, clergy are frequently in leadership positions and enjoy considerable influence. In the CAP and military budget process, chaplains are just one more staff officer among many staff officers. If chaplains do not believe in the program strongly enough to support and defend it, it is highly unlikely that their programs will enjoy a high enough priority in the unit budget to get funded. In short, the budgetary process is necessarily an adversarial although not necessarily unpleasant process.

Another major difference exists in the realm of logistics. Most clergy function within established institutions that provide a good deal of logistical support, e.g., pulpits behind which to stand, an office in which to write and counsel, hymnals from which to sing, etc. In CAP, very little is "given." Chaplains are solely responsible

for creating and defending the logistical requirements. The wise chaplain will recruit unit members to assist with the process of obtaining and using the necessary supplies. Supervisory chaplains should help more junior chaplains in carefully thinking through and documenting their logistical requirements.

4-6-2. USAF Support Resources. The National Staff Chaplain provides significant resources for wing and region chaplains. This person is a senior Air Force chaplain who is specifically appointed by the Chief of the Air Force Chaplain Service to serve as a liaison between the USAF and the CAP Chaplain Services. The National Staff Chaplain has a wealth of experience. Chaplain supervisors should channel all requests for USAF chaplain support through this person unless specifically directed otherwise. Requests for purely local support from a base chaplain may go directly to that base's wing chaplain with an info copy to the National Staff Chaplain. All matters relating to the Chief, Air Force Chaplain Services office must go through the National Staff Chaplain.

USAF Reserve and Guard chaplains, and chaplain service support personnel are another source of support for CAP chaplain programs. Reserve chaplains and chaplain support personnel may earn points toward their retirement by participating as reservists in support of CAP events. Reservists, who are chaplains or chaplain service support personnel, fall under the guidance of the National Staff Chaplain. These reserve personnel do not become CAP members. Their support is coordinated through the Air Reserve Personnel Center and the National Staff Chaplain's office.

Some CAP personnel will mistakenly want to say reserve chaplain support falls under the Civil Air Patrol Reserve Assistance Program (CAPRAP). CAPRAP does not include chaplains.

Reserve chaplain personnel must complete the Cadet Protection and Level 1 CAP

Orientation programs. Once they are assigned by the National Staff Chaplain to work with a CAP unit, certain personnel are authorized to sign AF Form 40A, *Record of Individual Inactive Duty Training*, as the Certifying Official. Reservists need to make monthly reports to ARPC using AF Form 40A with a copy to the National Staff Chaplain. Reserve chaplain personnel can also be used to augment the CAP Chaplain Service when providing support for encampment and other National activities.

The National Staff Chaplain can assist CAP chaplain supervisors in locating and requesting USAF Reserve chaplain service support. Also, each CAP-USAF liaison region headquarters has a reserve officer whose job is to coordinate other reserve support.

4-6-3. CAP Logistical Support. CAP provides logistical support for chaplain service personnel through two primary sources. The Bookstore offers items for purchase. If enough chaplains and MLOs request new items for the Bookstore inventory, those new items can be added. Such requests should come through the normal CAP chaplain chain of coordination up to National Headquarters.

The other source of logistical support is National Headquarters. CAP Corporation includes in its budget money to support the costs of the eight region chaplain service staff colleges. In addition, the corporate budget includes

funds for travel of the Chief, CAP Chaplain Service, for continuing education funds for CAP chaplains and moral leadership officers, and for publishing CAP Chaplain Service materials. For example, the annual edition of *CAP Values for Living* (CAPP 265-2) is published and distributed free to the membership out of the corporate budget. When junior chaplains ask what they get from National Headquarters, the supervisor should be able to point them to the multitude of pamphlets, regulations, manuals, certificates and senior level leadership to encourage them to appreciate National Headquarters' support.

4-7. Summary. This chapter has outlined some of the management responsibilities of the intermediate chaplain supervisor. This is one of the key marks of that supervisory level: the move from doing it yourself to administering programs and activities that others are doing.

While all clergy come to CAP with some skill and experience as a professional in a religious environment, the CAP chaplain requires some special skills not ordinarily found in civilian ministry. The intermediate supervisor helps junior chaplains develop in these skills, while at the same time learning how to supervise from senior chaplains.

By now, it should be clear that the intermediate supervisor is truly the person in the middle of everything.

CHAPTER 5 CAP CHAPLAIN ADMINISTRATIVE COUNSELING

This volume joins other CAP Chaplain Service publications in emphasizing the importance of pastoral counseling. This chapter, however, deals with a very different use of the term counseling. This chapter focuses on administrative counseling. In brief, administrative counseling is an active communication process where the supervisor responds to the follower either to promote a change in behavior or to reinforce the present behavior. Because this is an administrative process, the normal rules regarding clergy confidentiality do **not** apply. The supervisor and the follower should both be very clear that power and authority, rather than pastoral issues, are primary in this role.

5-1. Basic Concepts of Administrative Counseling. Administrative counseling is an

inherent responsibility of chaplain supervisors. It flows from the supervisors' obligation to the

CAP to ensure that all of junior chaplains are meeting or exceeding the chaplain service standards of behavior. Remember Dr. Maxwell's words, "They who thinketh that they leadeth and hath no one following them, are only taking a walk."³⁰ One of the reasons any institution entrusts a position of leadership to an individual is to ensure that person's followers will indeed follow.

The chaplain supervisor's role in administrative counseling, then, is to help the follower realize that an opportunity exists to improve behavior. That improvement can be improving on the behaviors or recognizing and modifying substandard behaviors.

Effective counseling improves subordinates' relationships with supervisors because it reinforces the bond of mutual respect and trust between them. It also gives subordinates opportunities to grow professionally. Obviously, we cannot change others. They must accept the responsibility to change themselves. When supervisors single out certain behaviors for public acclaim, they motivate others to match those behaviors. When supervisors single out other behaviors for private correction, they give subordinates a chance to take a more constructive track in their professional lives. While chaplain supervisors take the initial effort in this process, The responsibility and the credit for the changed behavior rests squarely with the subordinates.

Chaplain intermediate supervisors have a tremendous responsibility. They maintain the integrity of the CAP Chaplain Service. They are the ones who work with the most junior chaplains and MLOs. The mentoring they provide, or do not provide, will influence the quality of CAP chaplain ministry for years to come. Region and National chaplains must necessarily focus on larger system issues. It is the intermediate chaplain supervisors who have the greatest opportunity to actually influence what others do at the squadron level. When the temptation comes to allow undesirable or below standard behavior to go uncorrected,

intermediate chaplain supervisors should remember this larger responsibility.

5-2. Fundamental Principles of Administrative Counseling.

Administrative counseling is an active communication process. Many of the communication skills that make for effective pastoral counseling also make for effective administrative counseling. Both are face-to-face encounters. Both require an atmosphere of honesty and trust to be effective. Both relationships require time to develop.

5-2-1. Active Communication.

Chaplain supervisors should always remember that the goal of administrative counseling is not to change the follower's behavior. It is to help the follower change his or her own behaviors. Chaplain supervisors, then, will have to know their followers well enough to know what motivates them. Junior chaplains must trust their supervisors enough to be open to their supervisors' feedback. Without that trust, junior chaplains are not likely to believe that feedback is intended to be helpful, and they are not likely to act on it. The old days of simply "reading the riot act" to someone are long gone, and rightfully so. Emotional outbursts on the part of chaplain supervisors are almost guaranteed to interfere with the counseling process.

As a communication process, administrative counseling involves both the supervisor and the subordinate in a transactional system. Figure 5-1 illustrates the old linear model of communication. In this linear model, what happens inside the receiver (R) is independent of what happens inside the sender (S).

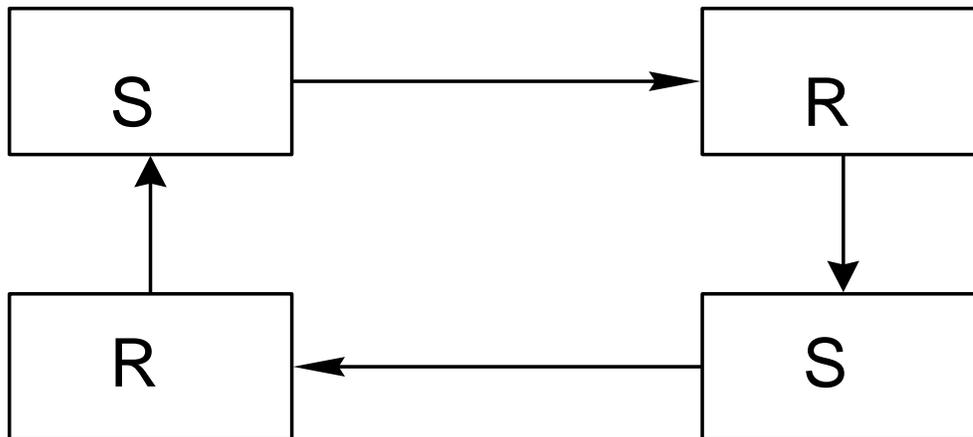


Figure 5-1: Linear Communication Model

Effective communication requires that each party has at least a modest degree of self-understanding. In addition, each party must possess the basic receiving skills of attending to verbal and nonverbal signals, observing behaviors, listening to both content and feeling, and responding, e.g., using open-ended questions, silence, and paraphrased reflections. Each party must possess the fundamental sending skills of assuming appropriate responsibility, being clear, and avoiding mixed signals.

Chaplain supervisors who are unclear about any of the communication skills listed should investigate this topic through books on communication, colleagues, or commercial communication-skills programs. Active communication is too vital a process to leave to chance.

5-2-2. Documentation. Unlike pastoral counseling, administrative counseling must be carefully and thoroughly documented. Chaplain supervisors must remember that the entire process could eventually become a matter of public record. While this is seldom a problem in the case of public praise and recognition, it can be a problem with corrective counseling. When supervisors attempt to correct undesired or substandard behaviors, subordinates may choose to respond in a less positive manner. In these cases, chaplain supervisors may have to defend their judgments and actions to higher authorities.

The documentation should be clear and factual enough to protect both supervisors *and* subordinates from even the appearance of unfair treatment. A good rule of thumb is, if not documenting could cause a problem in the future, write it down.

Use these five basic rules for documenting to ensure you are effectively recording what you need:

- (1) Record problems accurately.
- (2) Record only pertinent facts and all the pertinent facts.
- (3) Record the cause of the problem.
- (4) Record actions planned or taken by both parties.
- (5) Record follow-up actions as they occur.

In the Air Force, counsees normally sign the written report to prove they have seen it. Signing the report is not an admission of guilt nor an act of agreeing with the supervisor's actions. CAP chaplain supervisors should follow the same principle to protect everyone's right to fair process.

5-3. Administrative Procedures for Resolving Problems. As chaplains, our primary concern is always to bring about reconciliation. This is especially true when a fellow member of the CAP Chaplain Service is accused of any sort of

unprofessional conduct. While we all owe an allegiance to protect alleged victims from possible further harm, we also owe an allegiance of justice to the accused. After all, a foundational principle of our American justice system is that a person is innocent until proven guilty. This principle of always seeking reconciliation applies at every stage of the process outlined here. It is the background on which the landscape of procedures is painted.

5-3-1. Initial Steps. Sometimes chaplain supervisors will directly observe substandard or undesirable behavior. Other times supervisors will receive verbal or written reports from someone else who alleges improper behavior. Either way, the first step in the process is to gather factual data. At this stage in the process opinions do not count. Supervisors should clearly define in behavioral terms what opportunity for change exists. Remember, subordinates are responsible for changing their own behaviors. But supervisors are responsible for clearly communicating the need for change and the desired direction of the change. If supervisors cannot define the issue in behavioral terms, then subordinates will have a much more difficult time hearing it in those terms.

Since reconciliation is the first priority, the next step will be to bring the two parties together. There may be circumstances when this is not possible, but chaplain supervisors should expect to bring about face-to-face meetings in the vast majority of the cases. If the supervisor is the one making the complaint, the supervisor should take the initiative to setup a meeting with the subordinate. If someone else originated the complaint, the supervisor should volunteer to be a mediator. However, the supervisor should also encourage that other person to work directly with the one accused. The alleged misbehavior may in fact be simply a case of misunderstanding. Even if there was indeed a variation from accepted standards of behavior, the goal of the meeting is to give the accused an opportunity to change behaviors and to heal breaks in the relationship between the accuser and the accused.

In those rare instances when a face-to-face meeting is not possible, supervisors function as

advocates to present the accuser's complaint and to seek reconciliation in behalf of the accuser. If the supervisor is the one offended, he or she may choose to have someone else perform this function, for example, his or her own supervisor.

Since administrative counseling is an active communication process, the setting of this meeting, and any subsequent meetings, is very important. The physical layout should be conducive to conversation. There should be no desks or other heavy furniture between parties. Ideally, the chairs should face each other at about a 45 degree angle. Sitting face to face can give the impression of opposing forces and may strain the relationship. It may also be too intimate for some counselees. Sitting side by side makes eye contact difficult. The 45 degree angle is a good compromise. The room should allow for privacy and freedom from interruptions so that the parties can deal with the issues candidly and openly. The supervisors' verbal and nonverbal communications should support an atmosphere of trust and mutual respect.

Sometimes overlooked are the chaplain supervisor's own attitudes. The chaplain supervisor's demeanor will significantly influence the outcome of the counseling process. Therefore, supervisors should examine themselves and determine what prejudices (literally, "pre-judgments") might exist. Only by addressing these beforehand can supervisors be ready to focus proper attention on the counselee and other party (if a third party is involved). This means that the initial session should take place as soon as possible after the complaint, but not before the supervisor has had adequate time to prepare. To delay too long is to make reconciliation more difficult, because the issues are no longer fresh. To rush, however, is to risk increasing the confusion and hurt.

5-3-2. Conducting the Administrative Counseling Session. Since this is an administrative function, the supervisor maintains responsibility for the conduct of the session. The supervisor opens the session by establishing rapport. Simple techniques as greeting the

counselee by name, shaking hands, and briefly talking about neutral topics all help. Very quickly, however, the supervisor will want to clearly and explicitly state the purpose of the meeting. Guessing games tend to intimidate the counselee and waste everyone's time.

Once all parties are clear on what the issue is, the supervisor can use all of his or her communication skills to help the counselee understand the situation and construct appropriate solutions. This is where the skill of defining an issue in behavioral terms becomes so helpful. The supervisor should consistently avoid "why" questions, because the counselee may not know "why" and may well react defensively in any event. A counseling session is not a trial, and supervisors will want to be sure it does not feel like one. By keeping the focus on behavior, supervisors make both problem definition and solution construction easier.

The supervisor closes the session by leading the counselee in reviewing what the session accomplished. Summaries help ensure that the counselee leaves the session with positive feelings and a belief that they learned something about their problem and are now more able to resolve it.

Sometimes a problem cannot be resolved in a single counseling session. Whether this is true in any given case should be obvious from the summary. If necessary, the supervisor and counselee should schedule the next step before the conclusion of the first meeting. The action plan may call for further clarification of the problem, or further exploration of possible solutions, or a review of solutions attempted. All parties should leave the first session with a clear answer to the question, "What next?"

Whether there is only one session or several, the supervisor documents each session process and results as indicated in section 5-2 of this chapter. As the saying goes, "The job's not finished until the paperwork's done."

5-3-3. Ecclesiastical Channels. Only if the initial steps do not produce the desired reconciliation and changed behavior should the chaplain supervisor consider additional measures. One of the next moves the supervisor can make is to urge the accused chaplain to contact his or her endorsing official. Endorsers provide both spiritual and personal support to chaplains under their care. In short, they can and will function as a resource for the accused. Especially if the charges are serious and the potential consequences damaging, the endorser should be involved. Chaplain supervisors must remember, however, that *only* the accused chaplains may contact their endorsers. The National Staff Chaplain is the only person authorized to contact an endorser on behalf of CAP.

Endorsers can also function as a source of impartial advice. They will want to be agents of healing and reconciliation to the extent that doing so is within their power. They may be able to provide solutions to the problem that eluded the other parties. They may also be able to provide information that others lacked. They can certainly use denominational resources for the benefit of chaplains under their endorsement. With the accused chaplain's permission, the supervisor can also use the endorser's expertise in, for example, interpreting denominational policy and standards.

To repeat a word of caution: The supervisor should not under any circumstances initiate contact with the endorser. To do so might violate the accused chaplain's right to privacy and right to fair process. As helpful as endorsers want to be and can be, if anyone makes contact with the endorser at this point, it must be the accused chaplain.

5-3-4. CAP Chaplain Channels. If the supervisor's initial steps do not resolve the problem, the supervisor will have to use the administrative channels. This section deals with CAP Chaplain Service channels. The next section briefly deals with those occasions when the problem must be referred to CAP command channels.

Intermediate chaplain supervisors can refer matters up the CAP chaplain chain of coordination when one of two situations occur. The first is that previous attempts at personal, administrative counseling have proven unsuccessful. "Unsuccessful" means that the subordinate's behavior has not changed and may include repeated occurrences of the same or similar behavior despite past counseling. It may also mean the work environment remains sufficiently strained to prevent effective work relationships. It may also mean the subordinate remains dissatisfied with the administrative counseling process and requests that the matter be referred to the supervisor's chaplain supervisor.

In choosing to refer a problem up the chaplains' chain, supervisors are making a choice with significant consequences. This decision necessarily places supervisors in an adversarial role with their subordinate. Supervisors will have to prove misbehavior on the part of the accused, while the accused will have to prove that no violation of standards occurred. This makes eventual reconciliation more difficult. In a volunteer organization like CAP, the subordinate may choose to simply drop out rather than stay with the reconciliation process. This means that the CAP may be losing a valuable asset. Furthermore, if others learn of the process, they may choose sides, which increases the total emotional tension and increases the complexity of the reconciliation process. In short, this is a step supervisors should never take casually or without sound guidance from trusted advisors.

Once the process starts, each new chaplain involved assumes the obligation of ensuring that the administrative process is truly fair. This means, at a minimum, that the process operates from a presumption that the accused is innocent and that any decisions reached are based strictly on the facts presented by all sides to the issue. This is important to protect the integrity of the entire CAP Chaplain Service. Everyone, in and out of CAP, must know that serious or repeated variations from chaplain professional standards³¹ will be corrected. At the same time, everyone must know that baseless accusations cannot ruin a person's CAP career.

The intermediate chaplain supervisor starts the process by referring the problem to chaplains at the next level of command. For example, a group chaplain would refer a problem to the wing chaplain. The chaplain receiving the complaint repeats the steps listed in Section 5-3-1.

If these efforts at reconciliation are not successful, this chaplain refers the complaint up to the next level of command, and so on. The Chief, CAP Chaplain Service, in consultation with the National Staff Chaplain, is the final level of administrative appeal for CAP chaplain professional issues.

Occasionally, the alleged offense is not particularly serious but is rather part of a repeated pattern of poor judgment. In these cases, the one initiating the complaint will need to document when the alleged offenses occurred, how many times, what steps were taken to resolve the issue each time, and what the results of those efforts were. The one making the complaint must prove that the accused's judgment is indeed poor as measured by behavioral outcomes. In other words, the issue cannot simply be a difference of opinion or style.

There are four administrative measures available to chaplain supervisors. The first is verbal counseling. This is available to chaplain supervisors at any level of command. This is obviously the least severe of the options, and is always the first step. If verbal counseling does not inspire the counselee to change his/her behavior, the supervisor may resort to formal, written counseling.

A letter of counseling is a letter written in formal, military style according to the standards of CAPR 10-1, *Preparing and Processing Correspondence*. The letter addresses the accused and specifies what behavior is unacceptable and what remedies the supervisor expects. The accused receives a copy and the supervisor maintains a copy.

Before initiating written counseling, chaplain supervisors might want to discuss the

situation with their own chaplain superiors. For a junior chaplain, receiving any form of written admonishment can be threatening. Chaplain supervisors who take this step will want to inform their superiors in advance and receive advice on how best to proceed.

If a letter of counseling does not produce the desired reconciliation, the supervisor may then write a letter of reprimand. This is similar to a letter of counseling, except that it is more strongly worded. A letter of reprimand carefully defines the unacceptable behavior and specifies which standards of professional conduct the behavior violates. It concludes with a behaviorally focused statement of how the supervisor expects the subordinate's conduct to change.

The final administrative measure is removal of chaplain status in CAP. This is not the same as termination of CAP membership; that is a separate issue and is the topic of the next section. Removal of chaplain status is an option open only to the National Staff Chaplain. This step comes only upon specific recommendation of the Chief of the CAP Chaplain Service. In making this recommendation, the Chief will be certifying that chaplains at all levels of command have tried unsuccessfully to resolve the problem.

When supervisors engage in administrative counseling, all documentation of that counseling constitutes a *case file* as defined in paragraph 7, CAPR 10-2, *Files Maintenance and Records Disposition*. If a case progresses up the CAP chaplain coordination chain, supervisors pass the complete case file up to the next level chaplain receiving the complaint. New documents are added to the file as the case progresses. When the case is finally settled, the one handling the complaint returns the entire case file to the accused's supervisor. In accord with Rule 12-5, CAPR 10-2, the supervisor maintains the file for 1 year after the case is closed, and then destroys these records. If the individual receives a new supervisor at any time during the process, this supervisor receives the case file.

Should matters deteriorate to the point that the Chief of CAP Chaplain Service requests removal of chaplain status, the National Staff

Chaplain will receive a copy of the complete case file. He or she will place these records in accused chaplain's permanent file at National Headquarters. In addition, the National Staff Chaplain will notify the individual's endorser that the individual's chaplain status was administratively removed. Only the endorser has the authority to decide whether to maintain or remove the endorsement in the light of this action. In releasing information to the endorser, the National Staff Chaplain will conform to the USAF Chaplain Service policy regarding similar release of information about USAF chaplains.

5-3-5. Involuntary CAP Membership Termination. There are two methods by which a person's membership in CAP may be terminated. Both require action of CAP command authorities. Therefore, before a chaplain can have his or her membership terminated, chaplain supervisors will have to carefully follow the requirements of the applicable directives.

CAPR 35-3, *Membership Termination*, specifically outlines the process by which a person's membership may be terminated. It also includes the kinds of offenses under which this may occur. Before any supervisor seeks membership termination, that supervisor should be very sure that all other remedies have been exhausted and that he or she is operating under the advice of legal counsel. In short, check with your nearest CAP legal officer before even thinking about seeking to terminate someone's membership.

That same advice applies to the other method of administrative removal, which is nonrenewal of membership. This is covered in Chapter 4, Section C of CAPM 39-2, *Civil Air Patrol Membership*. Nonrenewal is appropriate for offenses which adversely impact the morale and general welfare of the unit, but which are not serious enough to warrant termination action.

One final word is appropriate on membership termination. CAP chaplains should not be appointed to sit on a membership termination board or any other board of inquiry. Such assignments are incompatible with chaplains' role as spiritual care giver for the entire unit.

The exception to this rule is when a chaplain is the subject of the termination action. In that case, chaplains may appropriately be appointed to judge one of their own. Should that happen, all chaplains should remember that clergy confidentiality does not apply to any statements made by the defendant

to members of the board, even if they are chaplains. Chaplains, however, may decline to sit on a membership termination board involving another chaplain especially if doing so may compromise the confidentiality of the accused or others involved. Chaplains who are subject to CAP administrative hearings enjoy exactly the same privileges and protections as all other CAP members. No more. No less.

CHAPTER 6 CHAPLAINS AND THE LAW

The following article was written by Maj Z. Z. Kinney, formerly the Staff Judge Advocate for Headquarters Civil Air Patrol-United States Air Force. While the topics he addresses are not normally part of the USAF Chaplain Service Career Field Education and Training Plan (CFETP), they are part of routine USAF training. This is testable material for CAP chaplains.

6-1. Introduction. Long before the O.J. Simpson case came to trial and to the attention of the media, a growing relationship between the clergy and the law was already underway.³² Chaplains have had to contend with tax law, criminal law, and with the law regarding privacy rights. This article will zero in on key legal issues that chaplains need to be concerned about.

It is no secret that a practicing clergyperson must navigate through the legal minefield that exists in today's world. They must be conscious of sexual harassment complaints, discrimination complaints, taxes, and at the same time concerned with confidential communications issues.

6-2. Clergy and Sexual Harassment. Imagine a male chaplain providing spiritual counseling to a female member of his church. The female is very attractive and the nature of her problem is marital discord. Her husband is unfaithful and tired of the marriage. The chaplain meets with

the woman alone on three or four occasions. In time, the woman appears to come on to the chaplain who picks up the hints that the woman finds him attractive. The chaplain tells the woman that she is beautiful and very sexy, and she begins to tell him how she wanted more sex than her husband wanted to give and these facts led to her marital problems. The chaplain tells the woman that she should pray to God for spiritual aide in dealing with her sexual problem. The woman asks the chaplain if he could visit her at her home to discuss her problem. The chaplain declines on the grounds that it would not be appropriate. The woman feels rejected by a second man, the chaplain, and she lashes out with a sexual harassment complaint.

The above factually hypothetical situation highlights how easily a thoughtless comment can lead to a legal problem for a chaplain. The comment the chaplain made that the woman is beautiful and sexy, along with being alone with the woman, is a recipe for legal disaster. Even if sexual harassment did not take place, the chaplain will be embroiled in a scandal that will tarnish his reputation. If the case gets to court, a jury may believe the woman and this would be a complete professional disaster for the chaplain involved.

The best legal advice I could give this and any chaplain is to not be alone with a parishioner, especially a member of the opposite sex or a child.³³ Sexual harassment is a concept that is

expanding. It is the unwelcome comments or actions of a sexual nature which causes a hostile environment for the victim. The perpetrator does not need to touch the victim to have sexual harassment.³⁴ A child could also claim sexual harassment or inappropriate conduct on a chaplain's part if the chaplain is not careful. In the final analysis, chaplains need to be sensitive and aware of this problematic legal area as well.

6-3. Discrimination Complaints. Unlike any other country in the world, the USA prides itself on religious tolerance and pluralism. Outside of CAP and the US military, religious pluralism and tolerance are more theoretical than actual. Inside CAP and the military, they are practiced every day. CAP chaplains, like their military chaplain counterparts, must steer clear of conduct which favors one religion over another.

Clergy who serve in the CAP or military chaplaincy and who conduct themselves in a fashion which offends other religious denominations are headed for trouble.³⁵ Clergy officially approved by the Armed Forces Chaplains Board process, which includes all CAP chaplains, should understand that religious discrimination could lead to a legal suit under the 1968 CIVIL RIGHTS ACT (CRA).³⁶ Religious discrimination is a form of impermissible discrimination prohibited by federal and state laws.

Religious discrimination is an area in which a chaplain can get into trouble if he or she is not careful. As of 1997, the Armed Forces Chaplains Board recognizes five major faith groups: Buddhist, Jewish, Muslim, Orthodox, Protestant, and Roman Catholic. What may not be offensive to denomination X, may be perceived as discriminatory and offensive to denomination Y. Be aware of this problem area. As a general rule, unless chaplains are functioning in a clearly announced, faith-group specific situation, e.g., a worship service, all of the chaplain's statements should reflect respect for and openness to all five faith groups. Consult with a senior chaplain or CAP lawyer if you have a question or concern.

6-4. Chaplains and Taxes. Clergy have to pay taxes. Chaplains, both military and CAP, are no exception. Because CAP is a volunteer organization, however, there are some unique tax considerations for CAP chaplains.

If you are asked as a volunteer to provide your time and money to a CAP function, you can write this off as a business expense, just as you do your other ministerial expenses (and subject to the same limitations).³⁷ You may also write it off as a charitable deduction.³⁸ Be advised that a CAP chaplain can write off his/her uniforms as well.³⁹ You must keep receipts and a copy of your orders to prove any deductions.

Obviously, a chaplain employed by a church must pay taxes on the salary he or she receives at this church. Honoraria received from funerals or weddings are taxable as well.⁴⁰

My strongest advice to CAP chaplains is to get IRS Publication 517 and to keep it handy. The *Transmitter*, published quarterly by the National Staff Chaplain, also contains tax tips for chaplains. IRS Publication 517 is free.

6-5. Chaplains and Confidential Communication. Perhaps the most daunting and difficult area for chaplains are confidential communications issues. When can a chaplain divulge information he/she receives via a confidential communication? Can chaplains ever divulge something they learned in confidence? State laws define what is considered confidential communication within their jurisdiction. Each clergy person should know what constitutes confidential communication with the state he or she does their ministry.

The following discussion on what is considered confidential communication within the Armed Forces is presented for information. CAP chaplains will be able to understand the issues involved in confidentiality. Military Rule of Evidence (MRE) 503 found in the manual for courts martial⁴¹ sets up the communication to clergy rule for the military. Since MRE 503

follows the federal rules of evidence, and since state rules do not all follow the federal rules, this discussion will follow MRE 503. This rule allows a clergy to withhold confidential communication he/she receives from a penitent. The penitent may also prevent the clergy from disclosing this information as well.

In order to have confidential communication, the penitent must talk to a clergy person in that person's capacity as a spiritual advisor, or a clergy person's assistant. The penitent must intend for this information to not be disclosed to a third person. The clergy may disclose to someone who can help the penitent or to someone reasonably necessary for the transmission of the communication--only with the penitent's permission.

In the well known case of The People vs O.J. Simpson,⁴² deputy sheriffs claimed to have overheard O.J. Simpson admit to killing Nicole Simpson to Rosey Grier.⁴³ The Simpson prosecutors wanted to use the statements in their case against O.J. Rosey Grier was summoned to testify about what O.J. told him regarding his wife. The defense argued that the information was protected by the confidential privilege since the communication to Grier was in his capacity as a clergy person, and that the deputy sheriffs at the jail improperly eavesdropped on the privileged communication. In the alternative, O.J.'s lawyers argued that the information was unreliable since the deputy sheriffs could have caught the tail end of an innocent comment, like "Everybody thinks that I killed Nicole Simpson!" If the deputies overheard the last four words and not the first three words, it could really make a difference. Rosey Grier, the former NFL football player turned minister, refused to divulge his communications with O.J. under the confidential privilege. Judge Lance Ito ruled that Rosey could not be forced to disclose his conversation with

O.J. and that the deputy sheriffs could not testify. Ito felt that if the sheriffs could overhear O.J. and Rosey Grier, it was because the men's detention facility lacked adequate space to permit O.J. to talk privately with his minister.⁴⁴ If Rosey wanted to talk about what O.J. told him, he would be in violation of the clergy-communicant privilege.

Some courts, however, have split on this rule. Some have allowed the priest to divulge privileged information if the priest felt compelled to do so. In New Jersey, a trial court ruled that a penitent's conversation with a priest regarding his future plan to kill two people could be divulged.⁴⁵ The individual wanted the priest to pray for him and to forgive him for the murders he sought to commit. New Jersey courts treated the conversation as falling outside of the confidential privilege in order to save lives. Had the penitent in New Jersey talked to his priest about adultery or robbing a bank to get money for his family, the clergy-communicant privilege would have prohibited the priest from divulging the information.

Chaplains who divulge information in violation of the confidential privilege run risks ranging from professional discipline to being subject to a court suit for invasion of privacy.⁴⁶ This is because the clergy privilege flows from the individual's right to privacy.⁴⁷

In the final analysis, chaplains cannot ignore legal ramifications of their profession. To avoid legal troubles, CAP clergy must understand and appreciate chaplains and the law under which they provide ministry. They must utilize the legal resources available to help them navigate cautiously and wisely.

CHAPTER 7 SUMMARY AND CONCLUSION

This course follows the USAF Chaplain Service Career Field Education and Training Plan (CFETP) for chaplains Intermediate Course very closely. The sections are written to the same

levels of learning. The topics are the same, with only necessary and appropriate deviations because of the unique missions of the CAP Chaplain Service.

A supervisor's success is not determined by what he or she can do. The success of a supervisor is determined by what they can motivate others to do. The levels of leadership presented in Chapter 1 provide both a good self-assessment tool and a map for the chaplain supervisor's professional development as a leader and motivator of people. Chapter 2 outlines some of the supervisor's responsibilities in guiding junior chaplains and moral leadership officers toward fulfilling careers in the CAP Chaplain Service. Chapter 3 gives the new supervisor guidance on developing a quality emergency services ministry. Emergency services ministry is a critical part of the CAP chaplaincy. Unless chaplains perform this ministry with consistent excellence, they risk being relegated to an insignificant corner of the

organization. Chapter 4 introduces chaplain supervisors to strategic planning; it is essential reading. Most clergy dislike administration, yet effective administration is one of the keys to productive leadership. Chapter 5 deals with the less attractive side of leadership; the responsibility to correct those who are not performing up to professional standards. Finally, Chapter 6 gives some brief insights into legal issues which concern all clergy.

This is not a volume to rush through and throw aside. It is written to be a ready reference for the supervisor's continued growth. It is the hope that you find CAPP 221-A a personal blessing, and use the material to enrich the lives of others.

ENDNOTES

1. See CAPP 221, *The CAP Chaplain*, Chapter 3, for a complete discussion of the 12 CAP chaplain core processes.
2. CAPP 221, para 6-1.
3. CAPR 265-2, Section C - The Code of Ethics.
4. CAPR 265-1, *The Civil Air Patrol Chaplain Service*, para. 2.
5. CAPP 265-4, *Chaplain Handbook*, para. 2-5, goes into more detail about what religious pluralism is and why CAP chaplains must support this concept.
6. CAPR 265-2, Section C.
7. CAPP 265-2, Section C.
8. Maxwell, J. (1995). Five Levels of Leadership. San Diego: INJOY. (800) 333-6506.
9. *Ibid*. The following material from Dr. John Maxwell and INJOY is use by their permission.
10. These comments, while not scientifically documented, are based on the writer's personal conversations with literally hundreds of chaplains over a 20-year period.
11. The authority for these ranks is found in CAPR 35-5, *CAP Officer and Noncommissioned Officer Appointments and Promotions*, Section E - Professional Appointments and Promotions.
12. See CAPR 265-1, *The Civil Air Patrol Chaplain Service*, para. 9a.
13. CAPR 265-1, para 11b.
14. This observation is based on the writer's many conversations with Air Force chaplains over a 22-year military career. However, he cannot scientifically document this observation.
15. Many studies of clergy burnout indicate that a major disparity between the clergy's ideals and that person's actual experience is a significant cause of burnout. See, for example, Gilbert, B.G. (1987). *Who ministers to ministers?* Washington DC: Alban Institute.
16. Nouwen, H.J.M. (1972). *The Wounded Healer: Ministry in contemporary society*. Garden City, NY: Doubleday & Co.
17. *Webster's New World Dictionary* (college edition). (1962). Cleveland: World Publishing Co.
18. See CAPP 221, Chapter 4, for some suggestions about the way a chaplain can participate in all the three mission areas.

19. See CAPP 221, *The CAP Chaplain*, para 3-2., for a more complete discussion of what pastoral counseling is.

20. Gerkin, C.V. (1984). *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode*. Nashville: Abingdon Press.

21. See CAPP 221, para. 3-2.

22. For more on this concept, see Nouwen, H. J. M. (1972). *The Wounded Healer*. Garden City, NY: Doubleday & Co.

23. For a complete definition of post traumatic stress disorder, see the *Diagnostic and Statistical Manual of Mental Disorders (4th Ed.)*. Washington, DC American Psychiatric Association, 1994.

24. The Quality Approach: Your Guide to Quality in Today's Air Force. "Quality Focus," pp. III-1. Maxwell AFB AL: Air Force Quality Center.

25. Maxwell, op. cit. See section 1-3 of this manual for Maxwell's five levels of leadership.

26. The *Liaison Staff Handbook*, published by National Headquarters Civil Air Patrol, provides excellent guidance on how the liaison staff is to support CAP. Knowing this will enable the intermediate supervisor to know what kinds of support one can reasonably expect. Historically, chaplain supervisors have greatly under used the wing and region liaison staffs.

27. DoD Directive 1300.17, dated February 3, 1988, para. C.2.a.

28. Air Force Instruction 52-101, dated 28 January 1994, page 1.

29. Air Force Quality Center, "Quality Air Force Glossary," The Quality Approach. Maxwell AFB AL: Air Force Quality Center, 1993.

30. Maxwell, J. (1995). Five Levels of Leadership. San Diego: Injoy. Used by permission.

31. "Chaplain professional standards" include, but are not limited to, CAPR 265-2, *The Covenant and Code of Ethics for Chaplains of the Civil Air Patrol*. This code of ethics is a mirror image of the Covenant and Code of Ethics for Chaplains of the Armed Forces. Both documents are published by the National Conference on Ministry to the Armed Forces, the endorsing body which approves all chaplains for DoD and CAP. They also include published policy directives from the CAP Chief of Chaplains and applicable directives from the USAF Chief of the Chaplain Services. Purely religious standards published by the endorsers are enforced by the endorsers through their own procedures.

32. The establishment clause or the freedom of religion prong of the First Amendment to the US Constitution is the genesis of the legal relationship between clergy and the law. The relationship has grown from that point. US Constitutional Amendment I, CL 1.

33. Some denominations require a clergy to have another person with them to avoid being alone with a woman or child. This is good counsel.

34. AF Pamphlet 36-2705, page 29. Additionally, the term harassment can evolve into sexual abuse. In 30 cases in New Mexico several Catholic priests were accused of sexually abusing members of their congregation (The *Albuquerque Tribune*, October 23, 1992, pages 1 and 5, columns 1 and 2).

35. A CAP chaplain in one wing was accused of religious discrimination in his role as a police chaplain because of remarks he made. The remarks were taken out of context but can illustrate this concern.

36. 18 US 245 (4) (a) (1968).

37. Publication 517, IRS, page 5 (1994). Also see the CAP Chaplain Service, *The Transmitter*, Winter 1995, pg. 2.

38. *Ibid.*

39. *Ibid.*

40. *Ibid.*

41. MRE 503, *Manual For Courts Martial*, 1984 Edition.

42. The *Montgomery Advertiser* published an article in early March 1995 which addressed this issue directly.

43. *Ibid.*

44. *Ibid.*

45. State vs Szemple 640 A2d 817 (NJ 94).

46. In Personal Injury (tort) Law. Invasion of Privacy is a tort/personal injury.

47. *Ibid.*

CAPP 221-A EXAMINATION

This examination was designed to help you evaluate your understanding of CAPP 221-A. As you read each question and the possible answers, ask yourself not only which answer is right, but why that answer (and none of the others) is right. Although this is not required, we suggest you take this exam first as a closed book test. Any knowledge is most useful when it resides in your mind. When you know the answer without referring to CAPP 221-A, you will be better prepared to use this knowledge in the field. If you find some questions difficult or confusing, you can use this as an indicator that you might re-read certain sections of the study guide. Finally, as you check all of your answers using the open book method, you'll have the chance to see how well you really understood what you read.

As this examination helps you understand CAPP 221-A, the *right* answer is the one that matches the pamphlet material. Other answers might be plausible, but they are not what is contained in CAPP 221-A. These alternatives are included to help you see how well you know CAPP 221-A, not how well you can simply take a test.

You will note that CAP acronyms are not written out in this test. These acronyms are part of the CAP culture, and you need to be familiar with them when interacting with any CAP members (whether chaplains, seniors, or cadets).

When you have checked your answers using the open book, copy them down on a separate piece of paper with your name and squadron, and send this sheet to your wing chaplain. This chaplain will grade it and inform you of your score.

If you did not pass, the wing chaplain will inform you of which answers you got wrong. You can then restudy these questions and then submit corrected answers either in writing or by phone. If you still get them wrong, you can discuss them with your wing chaplain to discover both the correct answer and the reason why it is correct.

1. As a CAP chaplain, you are part of two teams. These are your
 - a. denomination and CAP.
 - b. commander's team and chaplain's service.
 - c. cadets and our seniors.
 - d. denomination and the CAP officer corps.
 - e. church and CAP unit.
2. Can CAP chaplains give orders to cadets?
 - a. Yes: we are seniors and officers.
 - b. Yes: we are adults who are responsible for these youngsters.
 - c. Yes: we have rank without command.
 - d. No: we are only "honorary" officers.
 - e. No: we have only "moral authority."
3. A region chaplain refuses to work with a unit chaplain of another faith. This region chaplain has violated what core principle?
 - a. None: we are allowed to follow our religious convictions.
 - b. The principle of ecclesiastical endorsement: we must coordinate all decisions with our

- endorsers.
 - c. Pluralism.
 - d. Ecumenicalism.
 - e. Idealism.
4. Supervisory chaplains can expect pluralism to be more of an issue because at this level we
- a. get all of the discrimination complaints.
 - b. must work with unit chaplains of different faiths.
 - c. will have a new regional commander with whom we must work closely.
 - d. will not be as close to our home church.
 - e. will be under more pressure from the National Staff Chaplain to conform to AF standards in this area.
5. You have a long-standing relationship with an excellent unit chaplain who is being promoted to group chaplain. Assuming you are not a "great person," what is the best level of leadership which might exist between you two?
- a. Position
 - b. Permission
 - c. Production
 - d. People development
 - e. Personhood
6. "Followership" is an important basis for leadership because it
- a. shows that we have "paid our dues" to get promoted.
 - b. shows us the right way to do things before we become leaders ourselves.
 - c. keeps us linked to key people over us and these are the people we should try to please.
 - d. is what is expected from our own followers when we get to lead.
 - e. helps us put service before self and this is needed in good leaders.
7. Team building is a critical concept for supervisory level chaplains because it
- a. reflects a new paradigm of ministry for most chaplains.
 - b. is the way all Air Force officers do it.
 - c. indicates each unit is a team.
 - d. develops a team in which each member will serve us to accomplish our ministry goals.
 - e. promotes the "personhood" level of leadership.
8. What is the requirement for a CAP chaplain to move to Chaplain Track Level 2?
- a. Graduation from seminary.
 - b. Appointment as a CAP chaplain by the National Staff Chaplain.
 - c. Completion of CAPP 221 (with 90 percent on end of course exam).
 - d. Completion of two chaplain service region staff colleges in 10 years.
 - e. Serving on the staff of a chaplain service region staff college.

9. You need to read and master CAPP 221-A
 - a. in order to move to Chaplain Track Level 3.
 - b. once you have been promoted to major.
 - c. once you have served on the staff of a region staff college.
 - d. in order to qualify for a wing level position.
 - e. Both (b) and (c) are correct.

10. Chaplain intermediate supervision usually refers to
 - a. unit level.
 - b. group level only.
 - c. wing level only.
 - d. group and wing level.
 - e. None of the above.

11. What is meant by calling promotions and awards "pay checks" for CAP chaplains?
 - a. It is a meaningless phrase.
 - b. Promotions and awards carry cash honorariums.
 - c. Promotions and awards are often the only external rewards CAP chaplains receive.
 - d. CAP chaplains get raises in their civilian jobs in recognition of special CAP performance.
 - e. Promotions and awards should be awarded as regularly as pay checks.

12. What is the most neglected element of being a supervisory chaplain?
 - a. Counseling poor performers.
 - b. Writing many award citations.
 - c. Mentoring unit chaplains.
 - d. Documenting after action reports.
 - e. Teaching moral leadership sessions.

13. Which CAP team members need special attention for the stress they bear?
 - a. Commanders and mission coordinators
 - b. Cadets
 - c. The first SAR team to go on a mission
 - d. Parents of cadets
 - e. Chaplains

14. In an emergency situation, chaplain service personnel should begin with a needs assessment because
 - a. they need time to compose themselves before ministering to others.
 - b. commanders are often overwhelmed and need chaplains' advice about what should be done first.
 - c. all chaplains will want to go right to the emergency scene and thus leave other important areas untended.
 - d. there will be more ministry demands than the chaplain's team can address.
 - e. spiritual triage is the critical step in any counseling situation.

15. A chaplain sees three CAP personnel sitting by a rescue vehicle during an emergency. One is talking to a friend, another appears to be praying, and the third is crying uncontrollably. By going to the person who is talking with a friend, chaplains have violated what principle?
- Spiritual triage: chaplains should have addressed the most distressed person first.
 - Chain of command: chaplains should have gone to the senior ranking of the three.
 - Chain of command: chaplains should have asked the on-scene commander for directions about whom to help first.
 - Ministry of presence: chaplains should have just stood there and waited for one of the three to seek help.
 - Denominational priority: chaplains should have gone to the person of chaplains' faith group first.
16. The mission coordinator has only one mission chaplain because this coordinator
- needs a single point of contact for chaplain issues.
 - wants someone he/she knows personally.
 - needs someone to minister to cadets.
 - cannot decide who is right when different chaplains disagree about what is to be done.
 - does not want to be bothered with chaplain issues.
17. What distinguishes informal visitation from counseling?
- Informal visitation occurs in the work area; counseling requires a chaplain's office.
 - Informal visitation requires chaplain initiative; counseling requires the first move be made by the counselee.
 - Informal visitation can occur with anyone; counseling can only occur between members of the same religion.
 - Informal visitation is pluralistic; counseling is not.
 - Informal visitation stays at the level of safe, surface issues; counseling involves sharing of the counselee's own "story."
18. A key objective for CAP chaplains is that their counseling
- never be revealed to anyone else under any circumstance.
 - be done immediately when the individual requests it.
 - be short term and solution focused.
 - limited to relieving grief.
 - be limited to cadets.
19. CISD
- is done to "de-toxify" a traumatic experience.
 - involves commanders, immediate supervisors, and dependents.
 - requires trained chaplains to conduct the sessions.
 - will not work unless privileged communication is guaranteed.
 - All of the above.

20. In ministering to CAP personnel, the unique advantage CAP chaplains have over civilian clergy is their
- pluralistic emphasis; CAP chaplains will minister to anyone.
 - military rank; we respect officers as professionals.
 - military rank; officers can command obedience.
 - being "one of us" as a fellow CAP member.
 - special training in counseling.
21. Debriefing an emergency after it is over is
- done simply because other CAP seniors are required to do the same thing.
 - a critical step in protecting chaplains against false accusations after the fact.
 - a way to bring closure on the trauma of the event.
 - an opportunity to bond with the mission commander.
 - a way to share what was learned with other chaplains.
22. When supervisory chaplains think at a "systems" level, this means they
- develop systems of rules to handle any issue.
 - appreciate how various elements of a system interrelate with each other to form a whole.
 - relate all of their activities to the CAP mission statement.
 - handle any particular problem in a methodical--or systematic--way.
 - develop a training system for junior chaplains.
23. Defining "key result areas" in mission analysis is similar to spiritual triage because both involve
- dealing with the most critical situations first.
 - issues raised in CISD.
 - advance planning.
 - administrative skills.
 - following the unit commander's orders.
24. A "gap analysis" helps chaplain service personnel
- see what the unit is doing wrong.
 - develop ways to bring the unit closer to where it should ideally be.
 - envision the future.
 - convince others in the unit to work together.
 - complete the CAPF 34a.
25. A major "dissatisfier" for CAP personnel is
- a lack of a clearly identified mission.
 - a lack of respect from active duty Air Force personnel.
 - too much work with too few people.
 - too much emphasis on cadet programs.
 - poor handling of personnel issues.

26. Supervisory chaplains may be called on to help run a CSRSC. Their key resource for this assignment is
- CAPR 265-1.
 - CAPR 280-2.
 - CAPP 265-4.
 - CAPM 50-17.
 - CAPP 265-2.
27. OIs provide chaplain service personnel with
- organizational information applicable to all active duty bases.
 - optional indices to use in completing CAPF 34, *Chaplain Statistical Report*.
 - operating instructions providing local procedural guidance.
 - organizational instructions on how to setup an encampment ministry.
 - operational inspection guidelines for use in inspecting local unit ministries.
28. Metrics are critical because they help chaplains
- measure and communicate vital information.
 - evaluate the spiritual health of their units.
 - with the only acceptable guideline for making leadership decisions.
 - make difficult personnel decisions without discussing the issue.
 - avoid making difficult personal decisions.
29. Which type of military briefing always involves a group?
- Information
 - Persuasion (or advocacy)
 - Staff
 - Manuscript
30. A chaplain spends 3 minutes explaining why something is wrong in the unit, then 2 more minutes suggesting a solution. This is an example of a(n) _____ briefing using a(n) _____ structure.
- information; informal
 - information; brief
 - persuasion; general to specific
 - persuasion; problem-solving
 - manuscript; higher headquarters
31. What two groups (or persons) does the intermediate level chaplain need to consider when documenting events?
- Unit chaplains and the National Staff Chaplain.
 - The intermediate chaplain who will next fill this position and supervisors.
 - The JAG and the unit file.
 - The commander and the JAG.
 - The commander and any person who must retrieve the document from the computer.

32. Commander: "Chaplain, I have no money for your travel budget." Chaplain: "Sir, you could take \$100 from your entertainment line to fund this trip to headquarters." Operations officer: "But sir, if your chaplains get \$100, why can't I have as much?" This dialogue is an example of the _____ of the budgeting process.
- Adversarial nature
 - Politics
 - Favoritism
 - Logical requirements
 - Logistics
33. Clergy confidentiality does *not* apply to administrative counseling because
- chaplains counsel in the presence of the commander.
 - intermediate chaplains are not functioning as clergy but rather as CAP officers.
 - the issues being discussed are not primarily religious in nature.
 - "promoting" a certain behavior is not a clergy function.
 - there is a difference in rank between intermediate chaplains and unit chaplains being counseled.
34. An intermediate chaplain should *not* try to alter a unit chaplain's behavior because:
- one chaplain cannot set standards for another.
 - chaplains have rank without command, therefore such an attempt violates CAP regulations.
 - only unit commanders can change the behavior of unit members.
 - it won't work; people must change their own behavior.
 - Both (a) and (b) are correct.
35. When documenting an administrative counseling sessions, you should have the counseled chaplain sign the reports to
- reinforce the lesson you've just delivered.
 - prove you actually discussed these topics with chaplains if challenged at a future date.
 - protect yourself (if needed) if the situation gets worse.
 - show that this counselee agreed with what you said.
 - Both (b) and (c) are correct.
36. When a chaplain is accused of wrong-doing, the intermediate chaplain must balance
- the needs of the alleged victim with justice for chaplains.
 - the desires of the commander with the career of the accused chaplain.
 - the reputation of the CAP chaplaincy with the needs of the unit.
 - the rights of the ecclesiastical endorser with the authority of the National Staff Chaplain.
 - the morale of the unit with the morale of the accused chaplain.

37. There are numerous steps involved in removing a chaplain from CAP including letters of counseling, reprimand, and referral to higher headquarters. These steps
- discourage intermediate chaplains from getting involved in unit matters.
 - provide the endorsers with numerous opportunities to withdraw chaplain's endorsement and thereby avoid embarrassment.
 - provide repeated opportunities for reconciliation.
 - provide intermediate chaplains with the means to control their unit chaplains.
 - are to remind unit chaplains that they must be careful not to get "out of line."
38. Sexual harassment is particularly troublesome because it
- begins with a perception on the part of the victim.
 - gets the Social Action people involved.
 - rarely happens in real life.
 - takes up so much of a chaplain's time.
 - almost always results in the punishment of someone.
39. Chaplains must remember they are _____ when it comes to discrimination issues.
- often victims
 - rarely victims
 - common offenders
 - role models
 - only responsible for religious issues
40. A communication between a chaplain and CAP member is confidential
- all the time.
 - when it is made in private.
 - when the CAP member comes to the chaplain with a spiritual issue.
 - when the commander permits it.
 - More of the above.

APPENDIX A - SELECTED CRISIS COUNSELING RESOURCES

The following list of resources should serve as a starting point for CAP chaplains seeking to increase and update their crisis counseling skills. It is not an exhaustive bibliography. Senior CAP chaplains are certainly free to compile additional or alternative lists.

Childs, B. H. (1990). *Short Term Pastoral Counseling*. Nashville: Abingdon Press.

Gerkin, C. V. (1979). *Crisis Experience in Modern Life: Theory and Theology for Pastoral Care*. Nashville: Abingdon Press.

Haasl, B., & Marnocha, J. (1990). *Bereavement Support Group Program For Children*. Muncie, IN: Accelerated Development, Inc.

Jarratt, C. J. (1994). *Helping Children Cope With Separation And Loss* (Rev. ed.). Boston: Harvard Common Press.

Schultz, K. A. (1993). *The Art and Vocation of Caring for People in Pain*. New York: Paulist Press.

Switzer, D. K. (1974). *The Minister as Crisis Counselor*. Nashville: Abingdon Press.

Williams, D. R., & Sturzl, J. (1992). *Grief Ministry: Helping Others Mourn* (Rev. ed.). San Jose, CA: Resource Publications.

Wolfelt, A. (1983). *Helping Children Cope With Grief*. Muncie, IN: Accelerated Development, Inc.

APPENDIX B - SUGGESTED AFTER ACTION REPORT FORMAT

[An After Action Report should be typed on appropriate letterhead stationery using the proper style specified in CAPR 10-1. Number all paragraphs and indicate major divisions by using the solid caps, as indicated in this example. Supplemental information, such as duty lists, worship service outlines, etc., should be attached and properly referenced in the body.]

HERE AND THERE COMPOSITE SQUADRON
CIVIL AIR PATROL, UNITED STATES AIR FORCE AUXILIARY
123 Smith Road
Slapout MS 99999-0001

26 February 1998

MEMORANDUM FOR MS WG/HC
MS WG/MC
MS WG/CC
SER/HC
NATIONAL STAFF CHAPLAIN

FROM: 51ST Composite Sqdn/HC

SUBJ: After Action Report - Chaplain Support of Mission 96M00120

1. **BACKGROUND:** Briefly state what the purpose of the mission was. Factual data should include who called the mission (state, AFNSEP, AFRCC, etc.). [The mission chaplain should gain this information from the mission coordinator during his/her inbrief], the extent of the situation (number of people displaced by a disaster, missing on an aircraft, etc.), and preliminary actions taken by the mission chaplain prior to arrival at the mission base.
2. **PLANNING:** This section includes chaplains' resources called upon (see Attachment 1 for a list of chaplain service personnel present for the mission). It details the spiritual triage process and conclusions the mission chaplain team reached about the areas of need.
3. **EXECUTION:** This is what you actually did. Having a complete set of individual events log will make completing this section a breeze for the mission chaplain. Copies of any worship outlines used (typed, printed, or handwritten) should be attached (see Attachment 2).
4. **RESULTS:** Administrators love this section. This is where the mission chaplain includes the statistics gleaned from the events log: How many counseling sessions, how many pastoral visits, how many hours of pastoral care provided, the number and type of worship services offered, etc.
5. **LESSONS LEARNED:** This is the *raison d'etre* for the document. The previous sections simply provide support for the conclusions you, the mission chaplain, detail here. An After Action Report should enable those who come after you to learn from your successes and your mistakes. If you made mistakes, be honest. Try to evaluate what went wrong and what could have been better. Make sure you include some alternative actions that, given the benefit of hindsight, might have been better. This applies even to areas that went "right."

6. RECOMMENDATIONS: The mission chaplain lists, very briefly, recommendations for future action. Remember that line officers will read this, so do not use non-standard jargon and do not hesitate to tell commanders what you need to do better. Here is the place to suggest possible training scenarios to make future chaplain training more effective. "Those who do not know the lessons of history may or may not be doomed to repeat them. But they will spend a lot of time repeating the paperwork for similar issues." -- Ch, Col, John Brinsfield, USA.

LARRY K. SMITH, Ch, Maj, CAP
Mission Chaplain

Attachments:

1. Chaplain Duty Roster
2. Worship Bulletins

APPENDIX C – MISSION CHAPLAIN

NOTE: References are CAPR 55-1, Attachment 2-2 unless otherwise noted.

1. Did the mission chaplain possess a current Specialty Qualification Card (CAPF 101) or a Specialty Qualification Training Card (CAPF 101T) for this position? (CAPR 55-1, para 2-6)

NE NO YES

2. Did the mission chaplain receive a briefing from the mission coordinator and maintain contact with him/her during the mission to keep up-to-date on mission status?

NE U M S E O

3. Did the chaplain coordinate efforts with the clergy of the family(ies) who are the subject of the search?

NE U M S E O

4. Prior to making contact with the family, did the chaplain coordinate with the mission coordinator? Was the chaplain ready to accompany the mission coordinator to visit the family in the event of a casualty notification?

NE NO YES

5. Did the chaplain keep family members away from the mission base flight line and from interfering with ongoing search activities?

NE U M S E O

6. Was the chaplain concerned about the spiritual/physical needs of all mission personnel?

NE U M S E O

7. Did the chaplain arrange for religious services on Sundays, Saturdays, and holy days?

NE NO YES

8. Did the chaplain notify another chaplain to be on telephone standby if a replacement is needed?

NE NO YES

9. Was a private place designated for the chaplain to offer private counseling?

NE NO YES

